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This text is designed to teach colloquial Malayalam of the kind that will be understood throughout Kerala to the Peace Corps volunteers going to India's Kerala State. The text is aural-oral in approach and is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary for a functional knowledge of the language. Lessons consist of short conversations, grammar drills and explanations, and pronunciation drills and notes. Linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field, are interspersed with the other drills in Part I. Part II has extra conversations covering general living situations, as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded and may be taught or used as the coordinator sees fit. Part II, along with the appendixes, is intended primarily to serve the volunteer in the field. Appendixes include: (1) suggestions for continued learning in Kerala, (2) the Malayalam writing system, (3) additional grammar notes and exercises, (4) names of days and months, and (5) a glossary. (DO)

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A COURSE IN COLLOQUIAL MALAYALAM

by

Rachel Moag and Rodney Moag

U.S. Peace Corps
University of Wisconsin
Milwaukee, Wisconsin
June, 1967

AL 001 790

To the people of Kerala, whose patience, help and generosity has made our learning of their language a thrilling and rewarding experience.

AL 001 790

PREFACE

This present text is the outgrowth of two years of intensive work on the Malayalam language. It began in July of 1965 when my wife and I were invited to prepare materials to fill the 300 hours allotted for language learning in the Peace Corps' "India 20" training program, held at the University of Wisconsin - Milwaukee, September through November of 1965. At that time, though we had had considerable experience with Hindi and had resided in North India, we had no knowledge whatsoever of Malayalam nor of any other language of the Dravidian family to which Malayalam belongs. Moreover, we were already committed to full time teaching jobs up to September 1, when the training program was to begin.

Six weeks of working weekends and evenings with the full cooperation of two Malayalis gave us a good beginning grasp of Malayalam. This was achieved through the application of modern methods of linguistic field analysis. In that period we also had made ready lessons to fill the first 25 hours, or one week out of the twelve-week course.

At this point, I assumed the duties of language coordinator for the program. My wife, Rachel, and Mr. M. Sathyababu, working under my direction, prepared the lessons to fill the remaining eleven weeks of training.

Needless to say, it was nip and tuck all the way trying to prepare lessons which would completely fill four hours of classroom instruction and one hour of language lab each day for twelve weeks.

The seven Malayali classroom instructors gave us their wholehearted cooperation throughout, often sacrificing significant amounts of their free time to help us in running off and collating the lessons, making tapes for the language lab, and even taking extra classes when necessary. The women teachers deserve special credit for frequently providing the entire language staff with sumptuous Malayali meals. It was these relaxing times together which gave all of us the necessary diversion to be able to maintain the tremendous workpace throughout the three months.

Because of our newness to Malayalam, and the great haste with which the lessons were prepared, the Milwaukee materials had, of necessity, to be considered provisional. It was then proposed that my wife and I go to Kerala, observe the language in its natural environment, see the volunteers functioning in the field, and prepare a set of Malayalam lessons specifically geared to meet the language training needs of Peace Corps Volunteers going to Kerala.

In preparation for this we took additional coursework in both general and Dravidian linguistics at the University of Chicago under the guidance of two experts in Dravidian linguistics, Prof. A. K. Ramanujan (who had served as our consultant in the Milwaukee program) and Prof. Kamil Zvelebil (a visiting professor from the Yustov Orientalni, Prague, Czeckoslovakia). Then, at the end of March, 1966, we set out for India.

From this point on, our work on Malayalam has been financed by the Peace Corps through a contract with the University of Wisconsin – Milwaukee.

Arriving in Kerala, we settled in Trivandrum, the seat of Kerala University, in order to have the help and advice of the fine staff and students of the Kerala University Department of Linguistics under the chairmanship of Prof. V. I. Subramonium.

We, as well as the volunteers of "India 20" who had preceded us to Kerala in December, experienced grave difficulty in understanding spoken Malayalam. We were able to make ourselves understood by speaking clearly, but we could not cope with the extreme contractions and elisions which occur in rapid spoken Malayalam. It was apparent that the new text would have to include a great deal of material on just how Malayalam sounds at normal speed. Our first month in Trivandrum was entirely consumed by making tape recordings of the language and analyzing these with the help of Mr. Gopinathan Nayar and Miss Shamala Kumari, two students of the linguistics department. This also provided us with a new and more complete inventory of the more commonly used structures in the language, gave us a feeling for what words were most commonly used by the local Malayalis, and thus, what kind of language Peace Corps Volunteers needed in order to function in the field.

With a clearer view of what structures and vocabulary to teach and data on how the resultant sentences would sound in normal rapid Malayalam, we were ready to begin writing.

The materials in the present text are, for the most part, totally new, so that it is by no means a mere revision of the materials produced for the Milwaukee program. It is only in the later units of this book that a few drill sentences and an occasional conversation from the earlier work have been included.

With the full time assistance of Mr. Elias Moses, and part time help of several other Malayali informants, the writing went forth in earnest for the remaining four months of our stay in Kerala. According to the proposal on which the contract was based, the text was to have been ready for final typing in September, 1966. However, as is often the case, the estimate of time required made before going into the field proved to be unrealistic. In addition to this several unforseen delays (obtaining visas, clearing customs, finding a suitable location, etc.) made serious incursions into the writing time.

The result of all this was that we returned from India with a *complete*, but by no means *final* draft of the text. My wife subsequently worked with my part-time assistance from November, 1966 through July 1, 1967 (taking a break in mid-March to give birth to our second child), putting the draft into final form.

Happily, the Peace Corps agreed to support the additional work required and to readjust the due date of the manuscript. We wish to thank them specially for that. We also wish to thank the countless individuals not mentioned above without whose graciously offered and most gratefully accepted help this book could not have been completed.

Although these materials have not had the kinks worked out of them by repeated classroom use, we feel quite certain that the text will serve as a useful basic tool for the training of Peace Corps Volunteers going to Kerala. We also hope that it will make the language learning process as enjoyable and stimulating as possible for those who use it.

Rodney F. Moag

Madison, Wisconsin
June, 1967

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FOREWORD
TO
COORDINATOR AND TEACHERS

(Students are also advised to read through this section.)

Malayalam, as many of you probably know, is one of twenty-two languages which comprise the Dravidian family, a language group inhabiting the southern part of the Indian subcontinent. This group has no known bond of common origin with any other language family although Sanskrit, as the vehicle of the Hindu scriptures, has exerted a very considerable influence on its vocabulary. (Just as religion and science have brought many Latin words into English, even though English is basically a Germanic rather than a Latin tongue.) The Indo-Aryan languages which inhabit the northern part of the Indian subcontinent, and are directly derived from Sanskrit, have exerted an added influence on the North Dravidian languages of Telugu and Kannada, but not so much on Malayalam.

The following two paragraphs contain technical data on the language and will probably have full meaning only to the reader trained in linguistics. Nevertheless, the examples should make certain of the points clear to the lay reader as well. Here, then, are some differences between the two languages which must be borne in mind when trying to lead an English speaker to a basic control over Malayalam.

The basic structure in English is subject—verb—object, in Malayalam subject—object—verb. Thus, English says, "I am drinking coffee"; Malayalam "I coffee am drinking" /ñaan kaappi kuDikkyunnʉ/. An imbedded sentence is "left-branching" in Malayalam, "right-branching" in English. So, while English says, "The man who is beating the ox with a stick..." Malayalam says, "The with a stick ox beating man..." /vaDi koNDʉ kaaLaye aDikkyunnayaaL.../

Malayalam has at least seven cases of the noun whereas English has, with the exception of the pronouns, eliminated all cases save the possessive. Malayalam has post positions instead of prepositions, and each of these requires a certain case ending on the noun which precedes it. English changes the word order and adds a rising intonation at the end to indicate a question; Malayalam, on the other hand, changes neither the word order nor the intonation but adds a question marker /o/ to the particular word in the sentence being queried. Many sentence adverbial clauses which English introduces by a preposition, Malayalam handles with a verbal adverb. Thus, in English we say, "You shouldn't go out until you've taken a bath," but in Malayalam, "Having taken a bath, you should go out" /kuLiččiTTʉ parat̲t̲ʉ poo'yaal mad̲i/. Then there are familiar and polite forms of address, impersonal verbs and a heavy reliance on verbal nouns, all of which English does not feature. A closer look at the graded lessons in Part I of the book will furnish details on the differences just outlined, and illustrate how we have tried to make them as sensible and learnable as possible for the student.

Every language has a variety of styles and dialects. Malayalam is a stunning example of this, exhibiting within its twenty million speakers as great a variety of regional and social variations as does English with nearly three hundred million speakers. Each section of the 350 mile long strip of coast which is Kerala not only has its own style of Malayalam, but each religious and socio-economic group within that region adds its individual touch to the tongue. Malayalis can often tell not only a man's home area, but his community as well, simply by hearing him speak.

The language of Malabar (North Kerala) is especially distinctive, with the Muslims of this region exhibiting the largest number of dialect words and phrases. The speech of Ernakulam and Trichur districts was, at least to this foreigner's ear, the clearest and most easily understood, while the southern districts give a definite lilt to the language.

Whatever a Malayali's region or community, he will probably use more than one style of language. The more educated a man, the greater variety of contexts he operates in and, hence, the greater number of language styles he will use; everything from report writing to formal speaking to baby-talking children. The Malayalam in this text is the colloquial conversational style, avoiding regionalisms as much as possible and using words which are, if not actively used, at least understood throughout Kerala. The authors fully realize that the Malayali teacher will find this style of language inappropriate to the classroom where lectures are usually delivered in formal elegant language. The teachers should, however, bear the following facts in mind.

Peace Corps' interest in training the volunteer in the language of the area where he will serve is to provide him with a tool by which he may handle the affairs of his everyday living and, more importantly, communicate with the local people. He will *not* need the educated man's Malayalam used by government officials with whom he may deal; they will all know English far better than he knows Malayalam. It is an indispensable tool in their communicating with Malayalis who don't know English. These are the people to whom the volunteer really hopes to bring new ideas and information. Since most of their work with these people will not be done in formal meetings, but in informal conversations in the fields, primary health centers and homes of the villages, the informal conversational style appropriate to these places must be taught. The classroom should be considered merely as a place where several people have gathered to talk.

Everybody's native language is a thing very dear to his heart. He naturally wants to bring out the best and most elegant parts of the language to show to others. Hopefully, the teachers will be able to bear in mind that it is the plain inelegant spoken language which will give the volunteers a key by which they can come to know the fine qualities of honesty and simplicity which the Malayali common man possesses.

The teaching involves two principle tasks. First, the student, who will never completely overcome his foreign accent, must be taught to speak clearly and distinctly so that any Malayali will understand him. Secondly, the volunteer must be trained to understand the Malayalam which will be fired back at him by the local people.

Peace Corps Volunteers from all over Kerala report that, especially in the villages, people do not think to slow down and speak clearly to the foreigner; so the volunteer must be able to understand the language when spoken at normal speed.

As stated in the preface, the authors spent considerable time analyzing the sound changes, assimilations and elisions that occur in normal speed Malayalam. In the early lessons of Part I, normal speed pronunciation (NS), as we found it around Trivandrum, has been indicated for many sentences. This is not so much to teach the *student* to pronounce the language thus, as to guide the teacher to speak the sentences as they would come from the lips of a Malayali villager.

The NS pronunciation of natives of other areas of Kerala will differ and the teacher should always speak in the way which feels natural to him. Limitations of time and space did not allow inclusion of NS pronunciation for all the sentences in later lessons. However, the teachers should continue teaching the students to understand how the language sounds when spoken rapidly.

Though the drills and exercises in this book are as varied as possible to cater to the needs of all kinds of students, the underlying approach is aural-oral throughout. The basic principle of this kind of language instruction is that the student first hears a bit of language (a word, phrase or sentence) spoken by a native speaker just as it would be in the natural context. The student then repeats the word or sentence, imitating the teacher's pronunciation and intonation as closely as he can.

This method makes very different demands on the teacher than does classroom lecturing, for here the teacher must observe each individual student's performance closely at all times, including when the class responds in unison, to make sure everyone is participating fully. The cardinal rule is that the drills, particularly the repetition drills, must be conducted at a *very fast pace*. In order to do this properly, the teacher *must not sit down* but stand and move about the classroom continually in order to hear each student adequately. Instructions should be all in Malayalam and very rapid-fire; after the first few days, classes should be carried on completely in Malayalam. Students will quickly learn to comprehend the classroom expressions, pp. 1 and 14, as well as any other phrases the teacher finds he needs to use repeatedly.

Moreover, to keep classes lively and fast-moving, it is absolutely essential that the teacher be completely prepared before coming into the class. This means practicing reading over *all* the drills *aloud* before entering the class in order to prevent faltering. He must make certain that he understands how each drill is to be conducted, and he should plan carefully how he will carry on any special drills, such as situational learning exercises.

Though much is already prepared for the teacher, there is also room for his creativity. As explained in the foreword to students, language learning is most meaningful when it exists in a real situation. The teacher should constantly be thinking of ways to provide additional reality to the drills.

My experience as language coordinator indicates that it is advantageous for students to work with two or more different teachers during the day to get them used to different accents. It proved helpful, also, for me to make daily visits to each class. Not only could I keep in touch with student problems and the work of the teachers, but was often able to see the basis for student confusion on points of grammar or pronunciation and clear them up on the spot. I held occasional individual conferences with students to discuss their learning problems and with teachers to comment on their effectiveness and suggest any possible improvements in their teaching. Our "India 20" Malayalam staff further found it helpful to have each member read over the following week's materials, then meet to plan and discuss any departures from the text, special projects, and corrections.

The text itself is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary to a functional knowledge of the language. Part II has extra conversations covering general living situations as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded, and may be taught or used as the coordinator sees fit. Part II, along with the appendices, is intended primarily to serve the volunteer in the field. It is altogether possible that some training programs may not cover all of Part I, sacrificing some of it for worthwhile units in Part II. But in any case, the students should be put through all of the linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field. These are interspersed with the other drills in Part I.

Finally a note about pronunciation. Our experience shows that it is best to work on pronunciation a bit at a time. In the pronunciation drills, the teacher should pinpoint his attention on the particular sound under study, and not be too critical of other sounds in the word to begin with. The idea here is that there are too many English pronunciation habits to be broken. This can't be done all at once and there is a danger of instilling a fear of mispronunciation which will affect his ability to keep trying to communicate using what little knowledge he has if you try to make the student pronounce *everything perfectly from the very beginning.* Also, the student tends to be a little embarrassed at uttering strange-sounding words in the beginning. This all means that the teacher must be very much aware of the students' pronunciation and continue to correct those mistakes made with aspects of pronunciation which have been covered to that point. Work on pronunciation should thus continue throughout the course. The teachers should not get into the habit of letting poor pronunciation slip by because the teacher has learned to understand it. In the final tally this would be a disservice to the student.

A tape recorder in a booth provides a valuable opportunity for a student to compare his pronunciation to that of a native speaker in private. If your training site has language laboratory facilities, have teachers record selected parts of lessons, leaving space for students to repeat. These should not cover more than one third of the time spent in the lab. After making his own recording from the master, the student will want to listen through it carefully and work on any rough spots he may notice. A native speaker should be on duty in the lab to assist by answering student questions. If facilities are present, the native speaker can also switch in and listen to the students as they work in their booths and point out any errors they may not notice.

FOREWORD TO STUDENTS

This book is a tool designed specifically to teach colloquial Malayalam language of the kind which will be understood throughout Kerala to the Peace Corps volunteer going to India's Kerala State. The text is complete with visual aids, situational learning exercises, and graded lessons to prepare the student to continue his language study in the field.

It has been said that a man is only as good as his tools. But even the most carefully designed tool will be ineffective unless used as intended. Before describing specifically how this tool should be used, however, there are some general points about language learning which need mention.

Many people have come to feel that they are poor language learners. This can usually be traced back to a bad experience in their previous schooling—usually the result of lack of student interest, bad teaching, poor teaching materials, or a combination of all of these. While some persons do seem to have a gift for language learning, every student should keep in mind that he achieved mastery over his own language while no more than a child. This gives unassailable testimony to the ability of all of us to learn language well.

But many will protest that they do not speak their own language "well." From the very first day of school we are taught that the way the teacher speaks is "correct," and the way we speak is "incorrect." Most of us emerge from school years still speaking, for the most part, as we did when we entered. The "correct" language of the teacher we will use only on special occasions such as a formal speech.

A scientific approach to language finds that the idea of "correctness"of one's language is determined by the situation or context in which it operates. Each situation requires a particular style of language. A man uses a much different style of language to discipline his children than he does to report to his boss. The language of the pulpit would sound ludicrous in the locker room, and visa versa. Imagine a sportscaster using his style of language in announcing an opera broadcast, or an opera broadcaster using his style on a rock and roll show. We all use a variety of language styles in meeting and dealing with different people throughout the day, and we know through long experience which style is "correct" in each situation. So it can be seen that every native speaker of the language has proved himself capable of learning that language. And whether he knows the particular style the schoolmarm calls "correct" or not, he can handle a variety of styles of that language, each of which is eminently correct in the situation in which he uses it.

On the way to adulthood we have picked up skills of reason and analogy which the child does not have to apply to language learning. This enables the adult to learn much faster than the child, but the habits of mouth and mind which we have also acquired during our maturation can hinder the language learning process.

The human speech mechanism is capable of producing a great variety of sounds. Any one language will use only a small number of the total. At least some of the sounds in any one language will differ from those of another language, so learning another tongue means we have to learn to make some new sounds. One mouth is as good as another, so that any person has the capability of producing the sound which any other human makes simply by placing the tongue, lips, etc. in the proper position. You will find that many of the Malayalam sounds differ markedly from the English ones your mouth is used to making. We have included mouth diagrams showing the position of the speech organs for these sounds. In addition, the diagrams are accompanied by precise verbal descriptions of how the sound is produced. The secret of learning new sounds is not to become tense, keeping your mouth relaxed while teaching it to form new sounds. For further information see the section on pronunciation directly following this section.

Fixed habits of the mind give similar problems in learning a new language. Since we have expressed an idea in a certain way for many years, we come to feel that this is the only way, or the best way, of expressing this idea. Different languages have different ways of representing the same idea, and each language has some ideas of its own which cannot be represented easily in another language.

We learn another tongue in order to communicate with another people. An essential part of this is learning to express ideas in ways that will be most meaningful to *them*. If someone asks you to write him a letter of recommendation, the standard English reply is, "I'll be glad to." This answer sounds highly overpolite and false to a Malayali. In his language the acceptable reply is "I'll write." In English we would say, "I've never ridden an elephant before." The Malayali would express this idea by, "It's only now that I'm riding an elephant." The numerous conversations in the book reflect a great variety of contexts. These will give you a feeling for what the Malayali expects to hear said in these situations and in what terms your ideas must be put in order to be meaningful to him.

We have already said that some languages have ideas which have no equivalent in other languages. "Thank you" is one of the most striking examples of this for Malayalam. From earliest childhood, the English speaking child is threatened and cajoled into saying "thank you" for everything he receives. The stigma against not saying it is tremendous; we have all heard others remark in utter contempt, "He didn't even say thank you." Saying "thank you" is supposed to express our gratitude, which is considered a virtue. But to the Malayali, a mother or a host serving food is merely doing a duty as prescribed by his or her relationship to you as child or guest. Malayalis express thanks only when someone takes the trouble to do something for you which his relationship does not require him to do. Hence, he thanks a stranger on the street who gives him directions, but not the shopkeeper who gives him his change.

Even more than learning not to say "thank you" in most situations where we do in English, you will have to overcome the ingrained feeling of guilt for omitting it. This is helped greatly by saying, /šer̃i/, meaning "fine," "okay." It is not required, but Mayalalis often use /šar̃i/ in these places themselves.

Most students want to know the most efficient way for them to learn a new language. Actually, the most efficient method for one student is often least effective for another. Moreover, the method which one teacher uses with striking success may not work at all for another teacher. Many full length language texts have been based on a single method which has worked well for one teacher. In this text, we have varied the methodology as much as possible in the hope of serving the needs of all kinds of teachers and students. We have taken guidance both from our own teaching experience with Malayalam and with English to foreigners, as well as the latest findings of other linguists.

Some students feel a strong need to understand the grammar of everything they learn. For them, complete and detailed explanations are provided for each grammatical form which comes up in Part I. Other students are only confused by grammar and find it an inhibition to their learning. Remember that most people have learned their native language perfectly with absolutely no understanding of its grammar. This, of course, includes millions of Malayalis. If you find that you can learn to handle the language without worrying about the grammar, then ignore it.

Some people can learn language simply by hearing it, then repeating it aloud. Others find that they must see it in black and white to fix it in their memory. Many exercises in the book permit you to read along the first time through. One important fact should be borne in mind, however. The purpose of this book is to develop your ability to *speak* Malayalam and to *understand* Malayalam spoken back to you as a necessary tool for your effectiveness as a Peace Corps Volunteer. It is not directly intended to teach you to read and write Malayalam. In your contacts with people in the homes, fields and teashops you will not be able to read what you want to say. Neither will the Malayalis write out what they want to say to you. You will have to wean yourself away from the written sentence, as soon as you have it somewhat fixed in your mind. To help you with this, we have made many exercises requiring you to speak and understand with books closed. Acting out the sentences and conversations can supplant the rereading as a way of fixing them in your mind.

While the effectiveness of some methods will vary from student to student, one thing is common for all. Language never exists in a void. It always operates within a context of human activity. The language you learn will be much more meaningful to you if you provide it with a context. The contexts for all conversations in the book will be clear, and you should recreate these in the classroom, or go outside of the classroom to the location which will provide the most *real* context. Each sentence of drill materials was made by native speakers of the language who had in mind a particular context in which the sentence would be appropriate. It was, of course, impossible to indicate the context for each of the hundreds of practice sentences, but your Malayali teachers can assist you wherever your own imagination fails to fill in context. Act out the sentences wherever possible, and at least picture the situation in your mind as you recite or hear a sentence. The language will truly live for you if you visualize physical objects in the environment, imagine yourself one of the actors, etc.

The only way to develop oral skill in a language is to practice orally. Whenever you study your book on your own, do so aloud. It is very important that you take advantage of every possible opportunity to use Malayalam. Engage your fellow trainees and teachers in Malayalam conversation whenever you see them. You might formalize this by setting up extra language activities, song learning sessions, discussion groups, cooking sessions and other informal get-togethers.

It is highly valuable to practice thinking in Malayalam continually. While bathing, brushing teeth, walking from one place to another, etc. keep up a running Malayalam monolog on what you're thinking, seeing, hearing, etc. Again this should be done aloud. You may, understandably, feel a bit self-conscious about babbling to yourself in the bathroom, bus or corridor. Keep in mind the warm response you will receive from Malayalis when they find you can speak their language, and the added effectiveness this will mean to you as a volunteer.

There is another skill which is very necessary for your successful language performance in the field. Very often you'll be called upon to answer questions and give information which this book did not teach you. Often there won't be anyone who knows English handy to help you with the words you don't know in Malayalam. You will have to get along with what Malayalam you know. You will not know enough to express many of the fine shades of meaning you can in English. The first rule is, "Keep it simple." Even if you oversimplify as a result, at least you'll get part of the message across. It is invaluable practice to take some phase of your technical specialization or of American life and break it down into the simplest possible language. This means many short simple sentences instead of long complicated ones. Break the English habits of mind, and if the first way doesn't work look for alternate ways of expressing an idea. Gestures can fill in where words fail. *Being able to get the most communication value out of a limited vocabulary is the most important single factor in the success of a non-native speaker of a language.*

While getting the most out of what you know, you will also want to keep improving your language ability after going to the field. For detailed information on this aspect of your learning process, see Appendix I, "Suggestions for Continued Learning in Kerala."

PRONUNCIATION

THE TRANSCRIPTION

"Transcription" refers to the Roman letters we have used instead of the Malayalam letters. Using a transcription has the advantage of allowing the student to progress rapidly in use of the spoken language. However, we do not mean to slight the Malayalam script and you will find a guide to learning that script in Appendix II.

In general, the Roman letters chosen represent Malayalam sounds which are *in some way* similar to the English sound. However, *in no case is the English sound exactly the same* as the Malayalam sound. The transcription is there to *remind* you of what the Malayalam sounds like. *Only by listening to and imitating your teachers* will you learn how Malayalam is pronounced.

The following is a table giving a general guide to the special symbols used in the transcription.

Consonants

/č/	like "ch" in "exchange"; sometimes like the "ch" in "Chevrolet"
/š/	like "sh" in "shell," but with the tongue much further forward
/r/	not at all like the American "r," but somewhat similar to the British "r" in the word "very"
/r̃/	no English equivalent; detailed description on p. 91
/ñ/	like the "ny" in "canyon" except that the syllable division must come between the "a" and "n" rather than between the "n" and "y"
/ŋ/	like the "ng" in "singer," *not* like the "ng" in "finger"
/v/	somewhere between English "v" in "Vel" and "w" in "well"

/tt/ /d/ /n/	*alveolar* sounds, quite similar to English "t, d," and "n"; detailed description pp. 109, 112
/T/ /D/ /N/ /R/ /L/ /Š/	*retroflex* sounds, *not* like English counterparts in a significant way; detailed descriptions pp. 37, 68, 165
/t̲/ /d̲/ /n̲/	*dental* sounds, *not* like English counterparts in a significant way; detailed description p. 15
h	between vowels, as in /d̲aaham/ "thirst" pronounced much like the English "h"; directly after a consonant, as in /bhaar̃ya/ "wife," shows that the consonant is pronounced with a rather strong puff of air following it (at least when pronounced by well-educated speakers)

Vowels

Let us repeat that the English vowels here are only approximate equivalents at best. Furthermore, the sounds these vowels can have, even in a single word, varies greatly from region to region in the United States. The examples are only intended to give a rough idea of the sound for the student to start with. The main thing is to listen to the pronunciation of the teacher and reproduce *that* sound.

/e/	in the beginning or middle of words, like the "e" of "epic"; at the end of words, like the "e" of "ballet," "blasé" /eviDe/ "where"
/ee/	like the "a" in "ate" but a little longer in actual time required to pronounce it—like English "aid"; do you hear the difference in vowel length between "ate" and "aid"? /peer̃ʉ/ "name; person"
/a/	like the "o" in "other" or "oven" /alla/ "no"
/aa/	like the "a" in "father" /paaDam/ "lesson"

/i/ like the "ea" in "seat" but much shorter—so that in the beginning or middle of words it often sounds more like the "i" in "sit"; listen closely though and you will hear the "seat" quality, too

  /eviDe/ "where?"

/ii/ like the "ea" in "seat" but longer in time, making it more like the "ee" in "seed"

  /viiDʉ/ "home; house"

/o/ like the "o" in "rope"

  /onnʉ/ "one"

/oo/ like the "o" in "robe" (being longer than the "o" in "rope")

/u/ in the beginning of words like the "u" in "put"; at the end of words, more like the "oo" in "boot"

  /uNDʉ/ "there is/are"
  /parayu/ "say it"

/uu/ like the "oo" in "booed" (being longer than the "oo" in "boot")

  /uuNʉ/ "meal, feast"

/ʉ/ something like the "oo" of "hook"

  /onnʉ/ "one
  /peer̃ʉ/ "name"

SOUND CHANGES

You will notice that when a word comes in a sentence it often sounds different than when said alone. We have to show these changes in the transcription. One of three things can happen: (1) a word might be *contracted*, (2) a sound might be *added* between words, or (3) the *quality* of a sound might change.

Contraction

This is similar to English "I will" becoming "I'll." We have used the *apostrophe* to indicate where sounds have been "left out," much the same way the apostrophe is used in the English writing system. As in English, contractions are optional, or alternate, pronunciations. You might hear either "I will" or "I'll" for instance. Again as in English, however, the contracted forms are by far the more common ones in the *spoken* language.

One general rule about Malayalam contractions is that *if a word ends in /-ʉ/, that /-ʉ/ will drop if it is immediately followed by a vowel.* Thus in the sentence /ende peer̃' emiliyenn' aaNʉ/ "My name is Emily" the word for "name" /peer̃ʉ/ becomes /peer̃'/ and the "quotative" /ennʉ becomes /enn'/. *If the next word starts with a consonant*, however, *the /-ʉ/ does not drop.* Thus you get /ende peer̃ʉ bil enn' aaNʉ/ "My name is Bill." Note too that the final /-ʉ/ of /aaNʉ/ does *not* drop, since it is not followed *immediately* by a vowel. Also, if the "Emily" sentence were said very slowly, with a pause between /peer̃ʉ/ and /emili/, the final /-ʉ/ would probably be retained; /ende peer̃ʉ, emiliyenn' aaNʉ/.

Addition of Sounds

The Malayalam sound system does not "like" two vowels to come in sequence. Thus, it regularly *inserts a slightly articulated /y/ sound if the first vowel in the sequence is /i-/ or /e-/.* That is why in the example under *Contraction* there is a /y/ between 'emili/ and /ennʉ/; /ende peer̃' emiliyenn' aaNʉ/.

If the first vowel is either /u-/ or /o-/ a slightly articulated /v/ will be inserted. Thus we get /ende viiDʉ šikkaagovil aaNʉ/ "My home is in Chicago." Here, /šikkaago/ means "Chicago"; /il/ means "in" and the /v/ is there only to keep the /-o/ and /-i/ separated.

If /a-/ is the first vowel in the sequence, /y/ is usually inserted, though a few words demand that /v/ be inserted.

If all of this sounds confusing don't get all worried about it. If you imitate your teacher you will soon start inserting the correct sound automatically, without ever memorizing the rule.

Quality Change

A "hard" sound, like /p, t̲, t, T, k/ *tends to become "soft"*—more like /b, d̲, d, D, g/ *when it comes* (1) *between vowels with no intervening pause and* (2) *after "nasal" sounds.* Thus /peer̃ʉ/ might sound something like [beer̃ʉ] in the phrase /ende peer̃ʉ/ "my name" because it comes between vowels and there is no real "pause" between the two words. You must remember, however, that it is not really a "b" sound like in our English word "bear," but *much softer*—the lips hardly touching.

SOME HINTS ON HOW TO WORK ON PRONUNCIATION

The authors do not expect that you will attain perfect or even good pronunciation of Malayalam in just a few days. There are many English habits of pronunciation to be broken and Malayalam habits to be formed. You cannot possibly hope to accomplish this all at once. For that reason new information and drills on pronunciation are introduced throughout the text and should be reviewed and expanded on periodically.

We have not included any special drills on pronunciation in the first lesson and it is our hope that you will not become overly concerned with the verbal descriptions of just where to place your tongue for each sound *at this time*. Rather, you should imitate as best you can, beginning to get a feeling for how Malayalam sounds and experimenting with your vocal apparatus to see how closely you can reproduce it.

The main thing to remember about Malayalam pronunciation at first is that the muscles of the mouth are *very relaxed*. Any contact between the tongue and the roof of the mouth, or between lips, is extremely light. There is hardly any force exerted at all.

However, if your teacher for any reason becomes self-conscious about his speech (which is very likely to happen in the classroom situation) he will tend to pronounce the consonants with much more force than is normal or natural. The very same thing happens in English. If a foreigner asked you how to pronounce the word "water" for example, you would probably pronounce the "t" in this word much as it sounds in the word "term." But if you said very naturally "Would you give me a glass of water please," the "t" of "water" will sound considerably different—something like a "d." You, as students, should be aware of this very natural tendency on the part of your teacher and make allowances for it.

When working on a particular sound it is wise to choose just a few words to practice on at first. Then when you're able to produce the sound correctly try it in other words too.

Once you have learned how to produce a new sound correctly, you must be careful not to revert to English pronunciations. Pronounce the sound correctly every time you have to say it. By being careful about your pronunciation at this stage in learning, you will form habits of correct pronunciation,and before long you will not have to remember each time exactly where your tongue should be to make this or that sound. Also, as time goes on you will find that your tongue or lips go into the new positions much more easily. This is because a new habit is being formed.

It will also help you to learn to hear the new sound distinctions if you are careful to pronounce them correctly yourself.

PART I

iuNiT onnʉ (Unit One)

paaDam onnʉ (Lesson one)

DRILL 1: CLASSROOM EXPRESSIONS I

Treat these first as a Repetition Drill. Teacher and students should all use these expressions often in class and everyone should try to speak only in Malayalam from the very first day.

parayu	speak; say (it)
or̃akke parayu	Speak loudly; Say (it) loudly.
šer̃i	Right; Fine; O.K.; Good.
šer̃iyo?	Right?; O.K.?; Correct?
šer̃iyaaNʉ.	(That)'s right; (That)'s fine.
šer̃iyaaNo?	Is (that) right?; Is (that) O.K.?
šer̃iyalla.	(That)'s not right.
šer̃iyalle?	(That)'s right, isn't it?; Isn't (that) right?
madiyo?	Enough? Is that enough?
madi	Enough. That's enough.
manasil aayi	(I/He etc.) understand(s).
manasil aayiyo?	Did/Do (you/he etc.) understand?
manasil aayiyilla.	(I/He etc.) didn't understand. (I/He etc.) don't (doesn't) understand.
manasil aayiyille?	Didn't/Don't (he/you etc.) understand?

DRILL 2: REPETITION BUILD-UP DRILL

Teacher enters classroom, points to self and says: "ende peer̃ʉ lakšmiyenn' aaNʉ" (substituting his or her own name for "lakšmi"). He should encourage the students to guess at the meaning. Only if they are unable to guess the meaning should he say, "/peer̃ʉ/ means 'name,'" and then repeat, pointing to self, "ende peer̃ʉ lakšmiyenn' aaNʉ." Then conduct a *choral* Build-up Repetition Drill.

aaNʉ
enn' aaNʉ
lakšmi
lakšmiyenn' aaNʉ
peer̃ʉ
ende peer̃ʉ
ende peer̃ʉ lakšmi
lakšmiyenn' aaNʉ
ende peer̃ʉ lakšmiyenn' aaNʉ

DRILL 3: RESPONSE DRILL

Teacher points to a student and says, "niŋŋaLuDe peer̃' end' aa(Nʉ)?" and encourages the student to respond with "ende peer̃ʉ dik enn' aa(Nʉ)." The whole class repeats. Then the teacher asks each student in turn, "niŋŋaLuDe peer̃' end' aa(Nʉ)?" and gets the appropriate response. Individual and choral repetition drill must be incorporated into the basic response drill. The teacher should use the basic classroom expressions liberally, getting each student to repeat loudly and clearly, telling him if it's correct or not, etc.

DRILL 4: REPETITION BUILD-UP DRILL

aaNʉ	is
endʉ	what
end' aaNʉ	what is

	niŋŋaLuDe	your
	niŋŋaLuDe peer̃ʉ	your name
(NS)	niŋŋaL'De peer̃ʉ	
	peer̃' end' aa(Nʉ)?	What is (your) name?
	niŋŋaLuDe peer̃' end' aa(Nʉ)?	What is your name?
(NS)	niŋŋaL'De peer̃' end' aa(Nʉ)?	

Notes

1. /peer̃' end' aa(Nʉ)?/ is a complete sentence. The "your" (or "his" or "her" etc.) does not need to be expressed when it can be understood from the situation.

2. (NS) signifies "at normal speed." Sound changes that take place at normal speed are shown when preceded by (NS). Notice that the /-u-/ of /niŋŋaLuDe/ and the /-Nʉ/ of /aaNʉ/ tend to be dropped when spoken at normal speed.

3. Be sure to make your /p/ in /peer̃u/ very soft and relaxed, almost (but not quite!) like an English /b/. Listen to your teacher and repeat.

DRILL 5: CHAIN DRILL

Student one asks student two, "niŋŋaLuDe peer̃' end' aa(Nʉ)?" Student two responds, "ende peer̃(ʉ) ______ enn' aa(Nʉ)." Student two asks student three, "niŋŋaLuDe peer̃' end' aa(Nʉ)?" etc., around the class until everyone, including the teacher, has participated.

***Note*:** Be sure to use the correct form /peer̃ʉ/ or /peer̃'/, depending on whether your name begins with a consonant or a vowel. See Introduction, Pronunciation Notes.

Grammar Note: The Quotative /en̲n̲ʉ/

The quotative /en̲n̲ʉ/ is an oral device which is used much like quotation marks are used in written English. Thus "My name is 'Lakshmi'" is said /ende peer̃ʉ lakšmiyen̲n̲' aaNʉ/. /en̲n̲ʉ/ always comes *directly after* the item or sentence being quoted.

DRILL 6: REPETITION BUILD-UP

1.	n̲iŋŋaLuDe peer̃ʉ dik en̲n̲' alle?	Your name is Dick, isn't it?/ Isn't your name Dick?
	peer̃ʉ	name
	n̲iŋŋaLuDe	your
	n̲iŋŋaLuDe peer̃ʉ	your name
(NS)	n̲iŋŋaL'De peer̃ʉ	
	alle?	isn't (it)?
	dik en̲n̲' alle	isn't (it) Dick
	peer̃ʉ dik en̲n̲' alle?	(Your) name is Dick, isn't it?
	n̲iŋŋaLuDe peer̃ʉ dik en̲n̲' alle?	Isn't your name Dick?
(NS)	n̲iŋŋaL'De peer̃ʉ dik en̲n̲' alle?	
2.	alla, ende peer̃ʉ dik en̲n̲' alla	No, my name isn't Dick.
	ende peer̃ʉ	my name
	alla	no; isn't
	dik en̲n̲' alla	(It) isn't (called) Dick.
	ende peer̃ʉ dik en̲n̲' alla.	My name isn't (called) Dick.
	alla, ende peer̃ʉ dik en̲n̲' alla.	No, my name isn't Dick.
3.	ad̲e, ende peer̃ʉ dik en̲n̲' aa(Nʉ).	Yes, my name is Dick.
	dik en̲n̲' aa(Nʉ)	(It)'s (called) Dick.
	ende peer̃ʉ	my name
	ende peer̃ʉ dik en̲n̲' aa(Nʉ).	My name is Dick.
	ad̲e.	Yes.
	ad̲e, ende peer̃ʉ dik en̲n̲' aa(Nʉ).	Yes, my name is Dick.

DRILL 7: RESPONSE DRILL

The teacher or a student will ask of others, "n̲iŋŋaL'De peer̃(ʉ) ______ en̲n̲' alle?" and the questioned one will give an appropriate response, either positive or negative.

DRILL 8: REPETITION BUILD-UP DRILL

1.	n̲iŋŋaLuDe viiD' eviDeyaa(Nʉ)?	Where is your home?
	eviDe	where
	eviDeyaaNʉ	where is
	viiDʉ	home
	viiD' eviDeyaaNʉ?	Where is the home?
(NS)	viiD' eviD'aa?	
	n̲iŋŋaLuDe viiD' eviDeyaaNʉ?	Where is your home?
(NS)	n̲iŋŋaL'De viiD' eviD'aa?	
2.	ende viiDʉ niu yorkkil aa(Nʉ)	My home is in New York.
	niu yorkkʉ	New York
	niu yorkkil	in New York
	niu yorkkil aaNʉ	(It)'s in New York.
	viiDʉ	home
	ende viiDʉ	my home
	ende viiDʉ niu yorkkil aaNʉ	My home is in New York.
3.	ende viiDʉ alabaameyil aa(Nʉ).	My home is in Alabama.
	alabaama	Alabama
	alabaameyil	in Alabama
	alabaamayil aa(Nʉ)	(It)'s in Alabama.
	ende viiDʉ	my home
	ende viiD' alabaameyil aa(Nʉ).	My home is in Alabama.

***Note to Teacher*:** Remember that in Repetition Drills choral and individual drill should be interspersed, but that each new drill must be drilled in chorus before individually.

Grammar Note: Locative Case /-il/

/-il/ usually as has the meaning "in, at" or "to" (i.e. it *shows "location"*—hence the name "locative case.") /-il/, like all case endings in Malayalam, ***is added directly to the noun*** in which something is located. ***If the noun ends in /-m/ the /-m/ becomes /-tt-/ and then /-il/ is added***. Thus /koTTayam/ (a town in Kerala) becomes /koTTayattil/ in the sentence /ende viiDʉ koTTayattil aaNʉ/ "My home is in Kottayam." While /-il/ can usually be translated by "in, at" or "to" you should watch for peculiar usages. For example /manasil aayi/ translates most naturally as "I understand," but very literally it means "It has become in my mind."

DRILL 9: ADDITIVE

Add /ende viiDʉ (or viiD') ______il aa(Nʉ)/ to the place name supplied by the teacher. Be sure to choose the correct form (/viiDʉ/ or /viiD'/) depending on whether the following word starts with a vowel or consonant.

***Example*:**

Teacher:	alabaama
Student:	ende viiD' alabaameyil aa(Nʉ).
All together:	ende viiD' alabaameyil aa(Nʉ).
Teacher:	koTTayam
Student:	ende viiDʉ koTTayattil aa(Nʉ).
All together:	ende viiDʉ koTTayattil aa(Nʉ).

alabaama
koTTayam
kaliforniya
erisoNa (Arizona)
šikaago
indiyaana (Indiana)
teksas (Texas)
waašiŋton
niu yorkkʉ

DRILL 10: CHAIN DRILL

Student one:	n̲iŋŋaLuDe viiD' eviDeyaa(Nʉ)? or viiD' eviD' aa?
Student two:	ende viiD(ʉ) ______ il aa(Nʉ). or ______il aa(Nʉ).

DRILL 11: REPETITION BUILD-UP DRILL

	n̲iŋŋaLuDe viiDʉ šikkaagovil alle?	Your home is in Chicago, isn't it?
	alle	isn't it?
	n̲iŋŋaLuDe viiDʉ	your home
(NS)	n̲iŋŋaL'De viiDʉ	
	šikaagovil alle	(It) is in Chicago, isn't it?
	n̲iŋŋaLuDe viiDʉ šikaagovil alle?	Your home is in Chicago, isn't it?
(NS)	n̲iŋŋaL'De viiDʉ šikaagovil alle?	

DRILL 12: REPETITION BUILD-UP DRILL

	n̲iŋŋaLuDe viiDʉ šikaagovil aaNo?	Is your home in Chicago?
	aaNo?	is?
	aaNʉ	is
	šikaagovil aaNo?	Is (it) in Chicago?
	n̲iŋŋaLuDe viiDʉ	your home
(NS)	n̲iŋŋaL'De viiDʉ	
	n̲iŋŋaLuDe viiDʉ šikaagovil aaNo?	Is your home in Chicago?
(NS)	n̲iŋŋaL'De viiDʉ šikaagovil aaNo?	

Grammar Note: Yes/No Questions /-o, -e/

Notice there are two different ***kinds*** of questions in most any language. One type, marked in English by words like /what, where, why/ etc. ***cannot*** be answered with a simple "yes" or "no." Examples: "What did you say your name was?"; "Where are you going?"; "Why in the world do you want to go to India?" The second type, marked in English by "is, are, was, were, do, does, did" etc. ***demands*** an answer of "yes" or "no." This type we call the "Yes/No Question." Examples: "Did you say your name is Saraswati?"; "Are you going downtown today?"; "Do you really want to go to India?"

"Yes/no questions" in Malayalam are marked by the suffices /-o/ or /-e/.

/-o/ is added to ***positive*** verb forms to turn them into questions.

aaNʉ	is
aaNo	is?
manassil aayi	(I) understand.
manassil aayiyo	Do (you) understand?

/-e/ is added to *negative* verb forms.

alla	isn't
alle	isn't?
manassil aayiyilla	(I) didn't understand.
manassil aayiyille?	Didn't (you) understand?

Note also that /-o/ has a very broad use as a question marker and can be attached to any word which is being questioned: /madiyo?/ "Enough?; Is it enough?" /šer̃iyo?/ "Right?; O.K.?"

DRILL 13: RESPONSE DRILL

The teacher will ask various students any or all of the possible questions and receive a suitable answer.

Questions:

niŋŋaLuDe viiD(ʉ) _______ il aaNo?
niŋŋaLuDe viiD(ʉ) _______ il aaN' alle?
niŋŋaLuDe viiD' eviDeyaa(Nʉ)?
niŋŋaLuDe peer̃(ʉ) _______ enn' aaNo?
niŋŋaLuDe peer̃(ʉ) _______ enn' alle?
niŋŋaLuDe peer̃' end' aa(Nʉ)?

Possible Answers:

ade, ende viiD(ʉ) _______ il aa(Nʉ).
alla, ende viiD(ʉ) _______ il aa(Nʉ).
alla, ende viiD(ʉ) _______ il alla.
ende viiD(ʉ) _______ il aa(Nʉ).

ade, ende peer̃(ʉ) _______ enn' aa(Nʉ).
alla, ende peer̃(ʉ) _______ enn' aa(Nʉ).
alla, ende peer̃(ʉ) _______ enn' alla.
ende peer̃(ʉ) _______ enn' aa(Nʉ).

DRILL 14: CONVERSATIONAL CHAIN DRILL

Student one:	Asks student two about his name and home town, using any or all of the possible questions.
Student two:	Responds appropriately and asks questions of student one in turn.

Students three and four have similar exchanges and so on around the room. BOOKS CLOSED.

pud̲iya vaakkugaL (New Words)

Nouns

iuNiT	unit
paaDam	lesson
vaakkʉ	word
vaakkugaL	words
šer̃i	correctness; o.k.; all right
mad̲i	to be enough; enough
manas	heart and mind
peer̃ʉ	name; person
viiDʉ	home

Pronouns

ende	my
n̲iŋŋaLuDe	your

Adjectives

pud̲iya	new

Verbs

parayu	speak; say (it)
aaNʉ, aa(Nʉ)	is, are
alla	is not, are not; no (the negative form of /aa(Nʉ)/)
aayi	was/were; did; does (past of /aaNʉ/)
aayiyilla	wasn't, weren't; didn't, doesn't (past neg. of /aaNʉ/)

Adverbs

or̃akke	loudly, clearly

Question Words

en̲d̲ʉ	what
eviDe	where

Grammar Words

-o	yes/no question marker, positive
-e	yes/no question marker, negative
ennʉ	quotative
-il	in; at; locative case ending

Cardinal Numbers

onnʉ	one

VOCABULARY NOTES

1. /manas/

/manas/ translates as "mind and/or heart." The Indian conceives of these two as being very closely intertwined and will usually point to the chest if asked where the "manas" is located.

2. /aaNʉ/

Very often the/-Nʉ/ portion of this word is dropped. Thus we have usually written it "aa(Nʉ)" in the drills to indicate that the /-Nʉ/ is optional. Your teacher will tend to say /aa'/ or /aaNʉ/ randomly.

3. /viiDʉ/

/viiDʉ/ translates literally as "home" or "house," but it has the sense of a permanent home rather than simply the place you happen to be staying at the moment—for which there is another word, /taamassikkyunnadʉ/.

iuNiT on̲n̲ʉ

paaDam r̃aNDʉ

ON KEEPING YOUR BOOKS CLOSED

Two of the new classroom expressions you will learn today—

pust̲agam aDekkyaNam	Close (your) book.
pust̲agam n̲ookker̃ʉd̲ʉ	Don't look at (your) book.

reflect a basic philosophy of this text. That is that the text is only an aid to learning the language. It is *not* the language itself and you will not have the book with you and open to the right page every time you wish to speak to a Malayali in Kerala. It is very important that you wean yourself from the book at any early age—like from today. So make it a general policy to ***close your book***, or at least not look at it, ***the second time you go through a drill.*** (It is helpful to watch the first time through to note meaning and general facts of pronunciation.) It will slow you down some at first but you will soon discover many advantages.

1. As you exercise your memory in this way, it will become more acute and the whole learning experience will go faster in the long run.
2. You can watch your teacher if you're not watching the book. You will learn a great deal by watching your teacher's lips and mouth area as he talks.
3. Your ear, too, will become more acute. Your pronunciation will be better in the long run for having ***really*** listened to how something is pronounced rather than passively watching the "sounds" go by on the page. Remember, no writing system can represent sounds perfectly. Many times we use the same symbol for two or more

sounds which *in reality* are different. Listen carefully, for example, to the two "p's" in "paper." If you put your open palm about an inch from your mouth you'll even *feel* the difference between the two "p's." The first one is followed by quite a strong puff of air (linguists call it "aspiration") while the second has none. The point is you have to listen to catch these little nuances of sound. So don't look at the book and you'll be better able to really listen.

CLASSROOM EXPRESSIONS II

pust̲agam aDekkyaNam.	Close (your) books.
pust̲agam t̲urakkaNam.	Open (your) books.
pust̲agam n̲ookker̃ud̲ʉ.	Don't look at (your) books.

DRILL 1: REPETITION BUILD-UP

1.	aDekkyaNam	close
	pust̲agam	book
	pust̲agam aDekkyaNam.	Close (your) books.
2.	t̲urakkaNam	open
	pust̲agam	book
	pust̲agam t̲urakkaNam.	Open (your) books.
(NS)	pust̲agan̲ t̲urakkaNam	Open (your) books.
3.	n̲ookker̃ud̲ʉ	don't look
	-er̃ud̲ʉ	
	n̲ookker̃ud̲ʉ	
	pust̲agam	
	pust̲agam n̲ookker̃ud̲ʉ.	Don't look at the book.
(NS)	pust̲agan̲ n̲ookker̃ud̲ʉ	

DRILL 2: REVIEW DRILL

Classroom Expressions I, p. 12.
Students should not look at books.

PRONUNCIATION NOTE

1. Dental Sounds /t̲, d̲, n̲/

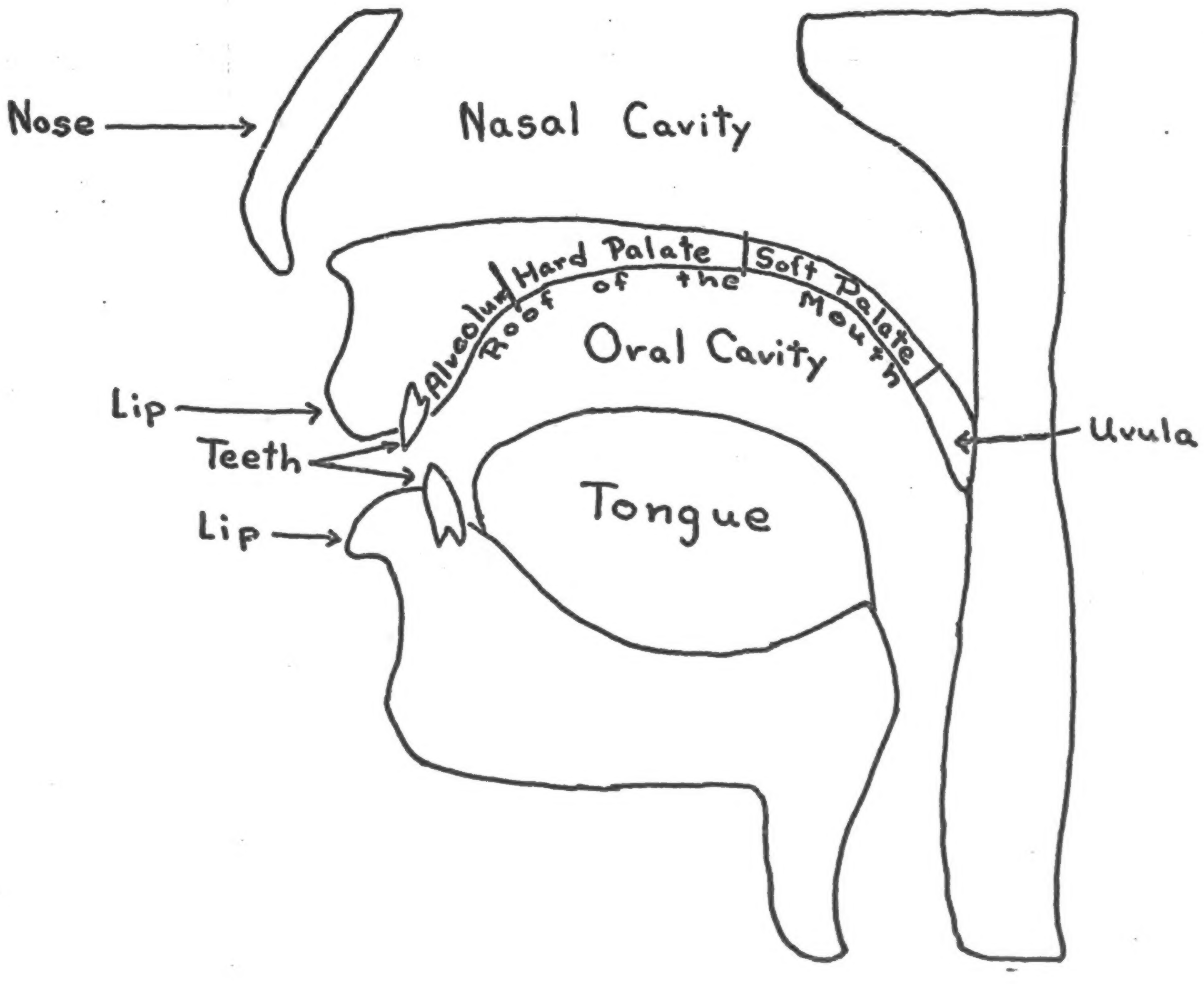
These sounds (written in the transcription with ***small underlined letters***) are called "dental" because they are produced with the tip of the tongue touching the teeth. (See Diagram 2, p. 17, for /t̲/ and /d̲/ and Diagram 3, p. 18, for /n̲/.) You will actually be able to see the tongue between the teeth when most Malayalis pronounce these sounds.

The closest thing we have in English to any of these Malayam dental sounds is the "th" as in "other," "father." Notice that when you say the English words, "other" and "father" your tongue touches the bottom of your upper teeth. The Malayalam sound we represent as /d̲/ sounds a lot like the "th" in "other," when it comes between vowels, as in /mad̲i, pud̲iya, n̲ookker̃ud̲ʉ/. But in the beginning of words (we have no examples of this as yet) the dental /t̲/ will probably sound like an ordinary English "t" to you at first. But it ISN'T. It is made with the tongue touching the bottom of your upper teeth while the English "t" is made with the tongue against the alveolar ridge (see Diagram 4, p. 19, for English /t/ and /d/). Also, the Malayalam /t̲/ is much softer, less forceful than the English /t/.

In the same way the Malayalam /n̲/ will sound like English /n/ to you at first. Compare ***Diagram 3, p. 18, Malayalam /n̲/*** with ***Diagram 5, p. 20, English /n/*** and you will see that the tongue is much further forward for the Malayalam sound. It is most important that you produce these sounds in the Malayalam way. Even if *you* can't HEAR the difference between the dental sounds and the English sounds yet, every Malayali *can*.

DIAGRAM 1

The Mouth and Vocal Organs


Nose
Nasal Cavity
Alveolum
Hard Palate
Soft Palate
Roof of the Mouth
Oral Cavity
Lip
Teeth
Uvula
Lip
Tongue

The roof of the mouth is divided into four parts: the *Alveolum* (sometimes called the *Alveolar Ridge*), the *Hard Palate*, the *Soft Palate* (sometimes called *Velum*) and the *Uvula.*

For most sounds the *Uvula* is back against the throat (as shown in the diagram) allowing air to pass only through the Oral Cavity on its way out. For *Nasal Sounds* however (m, n̲, n, N, ŋ), the uvula drops forward, allowing air to pass through the *Nasal Cavity*, while the tongue or lips go into a position blocking the air's exit through the oral cavity.

DIAGRAM 2

Malayalam /t̲, d̲/

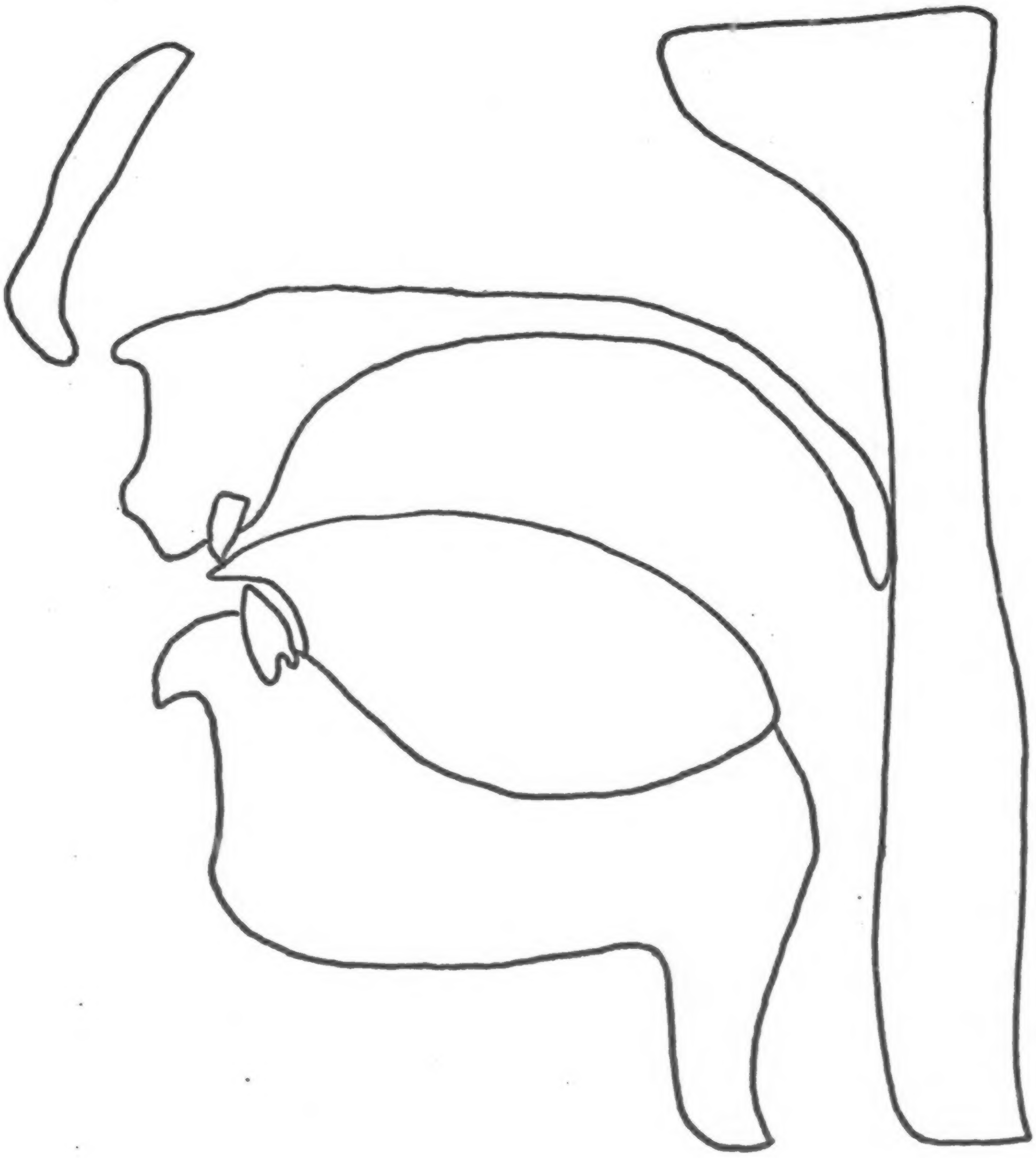


DIAGRAM 3

Malayalam /n̲/

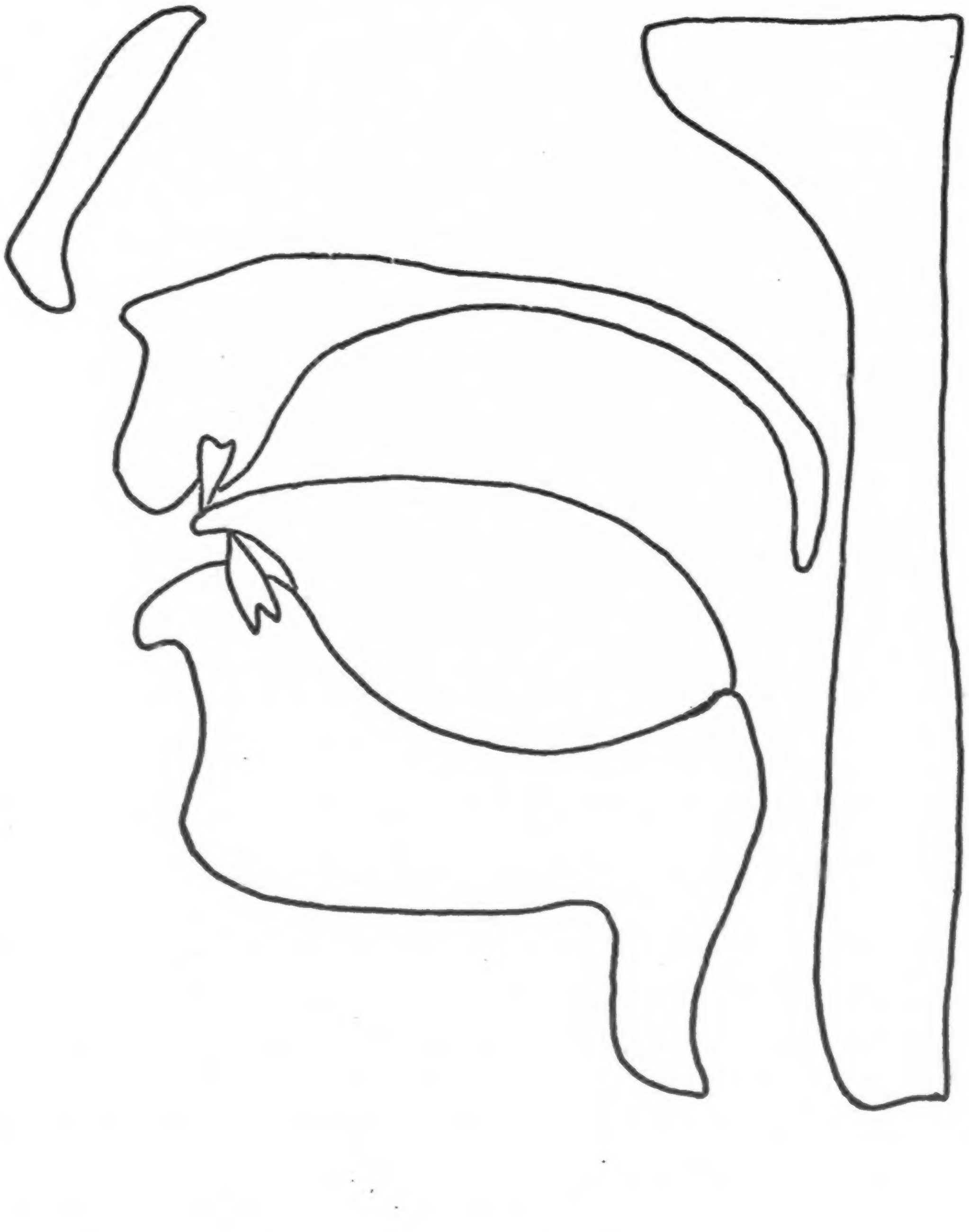


DIAGRAM 4

English /t, d/

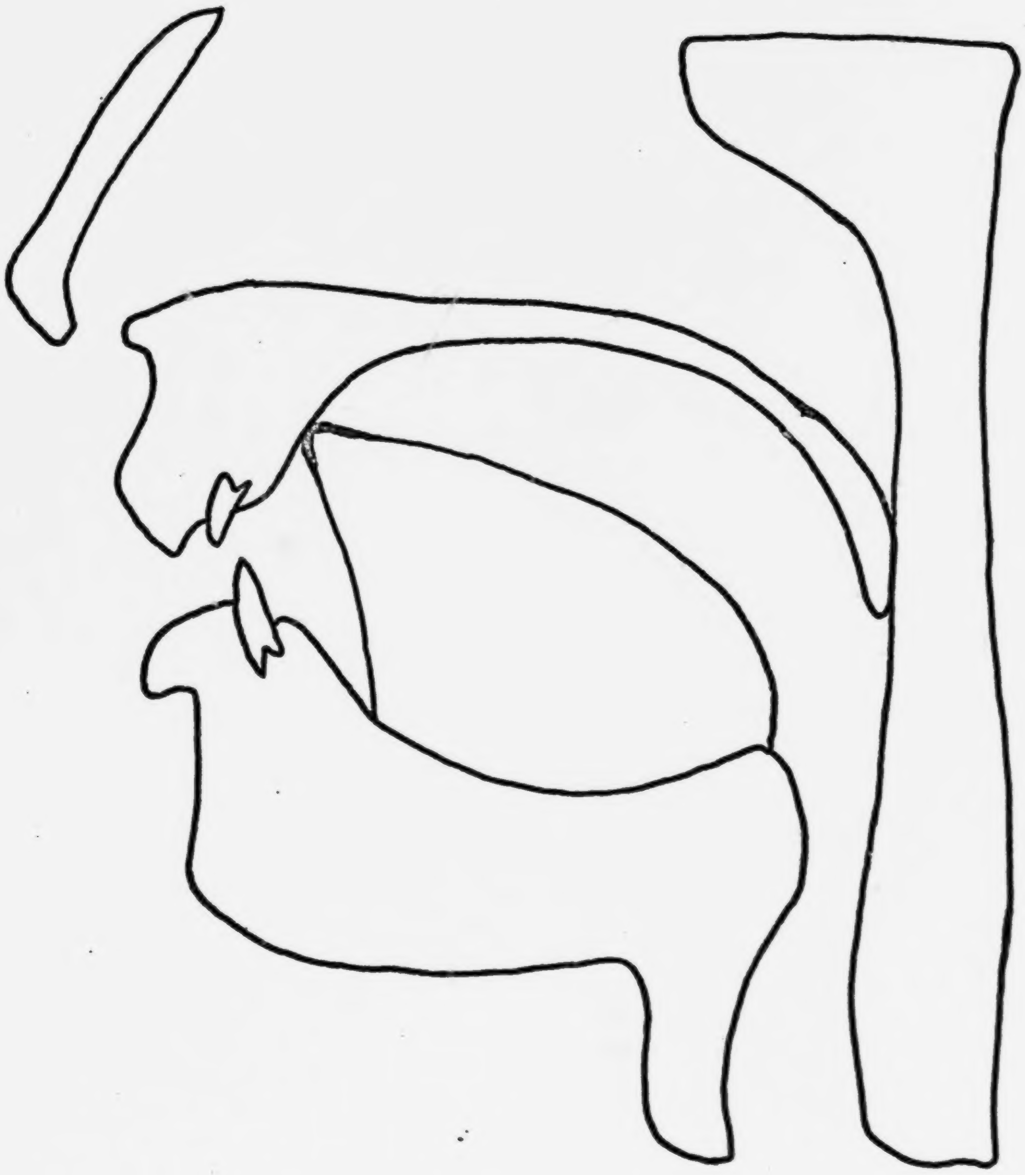
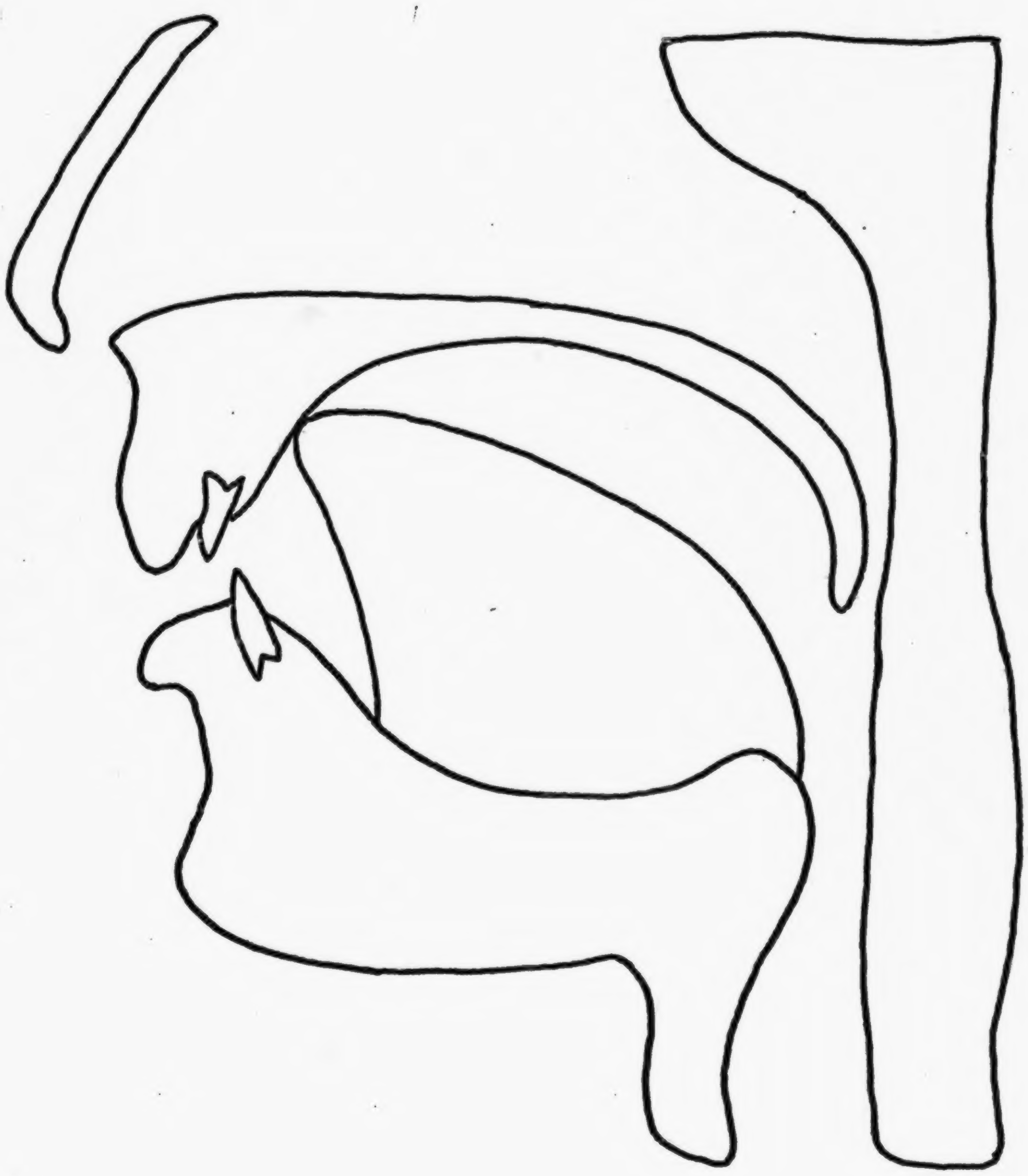


DIAGRAM 5

English /n/



DRILL 3: PRONUNCIATION DRILL, DENTALS

Examine Diagrams 2 and 3, pp. 17-18. Watch your teacher and repeat after him, making sure that your tongue touches the bottom edge of your upper teeth. Remember that the contact is always very light—not forceful.

madi	enough
madiyo?	Enough?
pudiya	new
endʉ	what
niŋŋaLuDe	your

Pronunciation Note: "Double" or "Geminate" Sounds

The sounds we write with two "n's, d's" or "t's," like /ennʉ/ (quotative) or /addeeham (he, very respectful) or /addeehattinde/ (his, very respectful), are the same as sounds written with one "n, d" or "t," but a bit longer. Notice that the "n" sound in the English compound "pen-knife" is somewhat longer in time than the "n" sound in "penny." Say the two together and notice that your tongue stays in the "n" position for a slightly longer time on "pen-knive." The same is true of the "s" sounds in "miss-spell" and "mispronounce." In which word is the "s" sound longer?

The "double" or "geminate" sounds are very important in Malayalam and, unlike English, it can often cause real misunderstanding if you pronounce a single rather than double sound, or vice versa. Remember, too, that even though the contact is for a slightly longer time, it is still very light and relaxed. It is a question of *time* rather than force.

DRILL 4: PRONUNCIATION, "DOUBLE SOUNDS"

addeeham	he
addeehattinde	his
ennʉ	the quotative
onnʉ	one

DRILL 5: PRONUNCIATION, PHRASES WITH DENTALS

Now watch your teacher as he says the phrases below and repeat after him, being careful to pronounce the dental and double dental sounds correctly.

pudiya	new
pudiya vaakkugaL	new words

endʉ	what
peer̃' end' aa?	What's the name?
niŋŋaLuDe	your
niŋŋaL'De peer̃' end' aa?	What's your name?

ennʉ	quotative
lakšmiyenn' aaNʉ.	It's Lakshmi.
ende peer̃ʉ lakšmiyenn' aaNʉ.	My name is Lakshmi.

onnʉ	one
iuNiT onnʉ	Unit One
paaDam onnʉ	Lesson One

DRILL 6: REVIEW DRILL

Review Drill 13, Response, page 9 (Unit 1, Lesson 1)

DRILL 7: REVIEW DRILL

Review Drill, Conversational Chain Drill, p. 10 (Unit 1, Lesson 1).

Grammar Note: Third Person Pronouns

There are several words in Malayalam for "he" and "she."

avan	he, is used for referring to young boys and very close friends
ayaaL	he (literally, "that person"), is used for most other males
addeeham	he, is used to show great respect, as for superiors and people in high office.
avaL	she, is used for girls and young women
avar	she, is used for somewhat older women

We suggest that for fellow trainees of about the same age as yourself you use /avaL/ for "she" and /ayaaL/ for "he." /ayaaL/ will be the most frequently used term in Kerala.

If your teacher is a woman you should of course use /avar/, even if she is rather young, because /avar/ shows the respect one feels for a teacher. /avar/ should also be used for any older women trainees in your group. To refer to male teachers you may use /addeeham/. Malayali students tend to refer to their male teachers as /saarʉ/, meaning "Sir." /saarinde/ is the possessive form. You may wish to adopt this usage, i.e. /saarinde peer' end' aaNʉ?/, "What is Sir's name?" or "What is the teacher's name?"

/avar/ also means "they" and with this meaning it is used just as in English, i.e. referring to any group of people, male or female, with or without respect.

DRILL 8: REPETITION DRILL

ende	my
n̲iŋŋaLuDe	your
avande	his (young boys or close friends)
ayaaLuDe	his (most adult males)
ad̲d̲eehat̲t̲inde	his (very special respect)
avaLuDe	her (girls and young women)
avar̃uDe	her (somewhat older women)
avarũDe	their
saarinde	Sir's

Note: Be sure to make the dental sounds of /ad̲d̲eehat̲t̲inde/ correctly.

DRILL 9: RESPONSE DRILL

The teacher will ask questions about various people in the room using the appropriate possessive pronoun (e.g. /avaLuDe/ for girls, /ayaaLuDe/ or perhaps /avande/ for fellows, /avar̃uDe/ for older women, etc. The questioned student will respond appropriately, again using the correct possessive pronoun. Possible questions follow.

______ peer̃' en̲d̲' aa(Nʉ)?
______ peer̃(ʉ) ______ aaN' alle?
______ peer̃(ʉ) ______ en̲n̲' aaNo?

______ viiD' eviDeyaa(Nʉ)?
______ viiD(ʉ) ______ il aaN' alle?
______ viiD(ʉ) ______ il aaNo?

DRILL 10: CHAIN DRILL

Student one asks questions from Drill 9 of the student to his left concerning the student to his right. Go around the room clockwise. When it comes time to ask about the teacher, use /saarinde/ for men, /avar̃uDe/ for women.

DRILL 11: REPETITION DRILL

ñaan	I
n̲i̲ŋŋaL	you
avan	he (boys and close friends)
ayaaL	he (most adult males)
ad̲d̲eeham	he (very respected men)
avaL	she (girls and young women)
avar	she (older women)
avar	they
saarʉ	Sir

DRILL 12: REPETITION DRILL

ñaan	I
ende	my
n̲i̲ŋŋaL	you
n̲i̲ŋŋaLuDe	your
avan	he (boys and close friends)
avande	his
ayaaL	he (most adult males)
ayaaLuDe	his

addeeham	he (very respected men)
addeehattinde	his
avaL	she (girls and young women)
avaLuDe	her
avar	she (older women)
avar̃uDe	her
avar	they
avar̃uDe	their
saarʉ	Sir
saarinde	Sir's

DRILL 13: TRANSFORMATION DRILL

Change the nominal form provided to its equivalent possessive form. Close your books the second time through, if not before.

Example: Teacher, ñaan
Student, ende

ñaan
avar
saarʉ
ayaaL
avan
avaL
addeeham
niŋŋaL

DRILL 14: TRANSFORMATION DRILL

Change the possessive form provided to its equivalent nominative form. Close books. Give the meaning the second time through.

Example: Teacher, n̲iŋŋaLuDe
Student, n̲iŋŋaL, you

n̲iŋŋaLuDe
ad̲d̲eehat̲t̲inde
avaLuDe
avande
ayaaLuDe
saarinde
avar̃uDe
ende

Pronunciation Note: Assimilations

To "assimilate" means "to become similar." In all languages there is a tendency for sounds which come next to each other to assimilate—or become more alike. How, you ask, are sounds either more or less alike? The "nasal" sounds /m, n, ŋ/ are all similar in that the uvula is open to produce them, allowing air into the nasal cavity, while "dental" sounds /t̲, d̲, n̲/ are all produced with the tongue against the bottom edge of the front upper teeth. Another set of similar sounds are produced by the two lips coming together. These sounds /p, b, m/ are called "bilabials," i.e. "two lips."

Notice that while sounds might be similar in one way the same sounds can be dissimilar in other ways. For example both /m/ and /n̲/ are "nasals," but /m/ is a "*bilabial* nasal" while /n̲/ is a "*dental* nasal."

English sounds, like those of most languages, assimilate. We have a prefix /in-/, for example, meaning "not." But when /in-/ occurs before root words beginning with bilabial sounds, the "n" becomes "m" (e.g. imbalance, imperfect, immoral). That is to say the "n" *assimilates* to the following bilabial sound.

Similarly, though the English speaker usually doesn't realize it, the "n" of "banquet," is often pronounced [ŋ] (like the final sound in "sing"), with the back part of the tongue against the soft palate, or velum (see Diagram , p.). It has assimilated to the "q" sound immediately following it which is also produced by the back part of the tongue touching the velum.

Malayalam is probably one of the most assimilatingist languages there is, especially when spoken at normal speed. Luckily, assimilations make sense. The tongue doesn't have to move so much to make the assimilated sounds as to make each individual sound carefully.

The Chamelions, Assimilation of Nasals to Following Sounds

The Malayalam nasal sounds are the greatest of chamelions. They can and do adapt themselves to most any sound that comes directly after them—whether it be in the same word or the next word. Of course this only happens when Malayalam is spoken at normal speed—but then it usually is spoken that way. This happens so naturally that most people don't realize that the sounds are assimilating. Some examples of nasals assimilating to the sound following them found in iuNiT onnʉ, paaDam raNDʉ follow:

1. Drill 17, p. 31

   /miinkaar̃an/ "fisherman" becomes [miiŋkaar̃an]
   /miinkaar̃i/ "fisherwoman" becomes [miiŋkaar̃i]

   This is the very same as the "banquet" example where the alveolar sound /n/ assimilates to the following dorso-velar sound /k/.

You'll also notice that sometimes the /k/ following the /ŋ/ becomes so soft that it is almost a /g/ sound, so that the word might sound more like [miiŋgaar̃an].

2. Drill 15, p. 29
/peNkuTTi/ "girl" becomes [peŋkuTTi].
/aaNkuTTi/ "boy" becomes [aaŋkuTTi].

For today don't be concerned about how to make the /N/ sound. You'll learn how in iuNiT on̲n̲ʉ, paaDam muun̲n̲ʉ (three). Simply note that /N/ is a nasal sound and that like *all* Malayalam nasals it becomes /ŋ/ when followed by a dorso-velar sound like /k, g/ or /ŋ/.

3. Classroom Expression II, p. 14
/pust̲agam t̲urakkaNam/ "Open the book" becomes [pust̲agan̲ t̲urakkaNam]
/pust̲agam n̲ookkerud̲ʉ/ "Don't look at book" becomes [pust̲agan̲ n̲ookkerud̲ʉ]

Here the bilabial nasal /m/ is becoming a dental nasal [n̲], thus more like the dental sounds /t̲/ and /n̲/ coming directly after it.

DRILL 15: REPETITION BUILD-UP DRILL

1.	DaakTar	doctor
	DaakTar aa(Nʉ).	(He) is a doctor.
	ad̲d̲eeham	he
	ad̲d̲eeham DaakTar aa(Nʉ).	He is a doctor.
2.	tiiččar	teacher
	tiiččar aa(Nʉ).	(She) is a teacher.
	avar	she
	avar tiiččar aa(Nʉ).	She is a teacher.

3.	peNkuTTi	girl
(NS)	peŋguTTi	girl
	peNkuTTiyaa(Nʉ).	(She) is a girl.
	avaL	she
	avaL peNkuTTiyaa(Nʉ).	She is a girl
(NS)	avaL peŋguTTiyaa.	She is a girl
4.	aaNkuTTi	boy
(NS)	aaŋguTTi	boy
	aaNkuTTiyaa(Nʉ).	(He) is a boy.
	avan	he
	avan aaNkuTTiyaa(Nʉ)	He is a boy.
(NS)	avan aaŋguTTiyaa.	He's a boy.
5.	kruŠi	farming
	kaar̃an	"doer of" (masc.)
	kruŠikkaar̃an	farmer
	kruŠikkaar̃an aa(Nʉ).	(He) is a farmer.
	ayaaL	he
	ayaaL kruŠikkaar̃an aa(Nʉ).	He is a farmer.

DRILL 16: ADDITIVE DRILL

Add an appropriate third person pronoun (i.e. avaL, avar̃, avan, ayaaL, addeeham) to the phrase provided. Close books the second time around.

Example: Teacher, aaNkuTTiyaaNʉ
Student, avan aaNkuTTiyaaNʉ

tiiččar aa(Nʉ)
aaNkuTTiyaa(Nʉ).
peNkuTTiyaa(Nʉ).
kruŠikkaar̃an aa(Nʉ).
DaakTar aa(Nʉ).

DRILL 17: REPETITION DRILL

1.	miin	fish
	kaar̃i	"doer of" (fem.)
	miinkaar̃i	fishwoman (usually sells fish)
(NS)	miiŋgaar̃i	fishwoman
	avaL (avar̃) miinkaar̃iyaa(Nʉ).	She is a fishwoman.
(NS)	avaL (avar̃) miiŋgaar̃iyaa.	She's a fishwoman.
2.	miinkaar̃an	fisherman
(NS)	miiŋgaar̃an	fisherman
	ayaaL miinkaar̃an aa(Nʉ).	He is a fisherman.
(NS)	ayaaL miiŋgaar̃an aa.	He's a fisherman.
3.	piččakkaar̃an	beggar (male)
	avan piččakkaar̃an aa(Nʉ).	He is a beggar. (young)
	ayaaL piččakkaar̃an aa(Nʉ).	He is a beggar. (older)
4.	piččakkaar̃i	beggar (female)
	avaL piččakkaar̃iyaa(Nʉ).	She's a beggar.
	avar̃ piččakkaar̃iyaa(Nʉ).	She's a beggar. (older)
5.	makaanikʉ	mechanic
	ayaaL makaanik' aa(Nʉ).	He's a mechanic.
6.	klarkʉ	clerk
	ayaaL klark' aa(Nʉ).	He's a clerk.
	avaL klark' aa(Nʉ).	She's a clerk.
	avar̃ klark' aa(Nʉ).	She's a clerk.
7.	nars	nurse
	avaL/avar̃ nars aa(Nʉ).	She's a nurse.

DRILL 18: REPETITION DRILL

1.	jooli	work
	avaLuDe jooliyend' aa(Nʉ)?	What is her work?
(NS)	avaL'De jooliyend' aa?	What's her work?
2.	ayaaLuDe jooliyend' aa(Nʉ)?	What is his work?
(NS)	ayaaL'De jooliyend' aa?	What's his work?
3.	addeehattinde jooliyend' aa(Nʉ)?	What's his work?

DRILL 19: RESPONSE DRILL

Questions: (*possessive pronoun*) jooliyend' aa(Nʉ)?

Answers: (*nominative pronoun*) ______ aa(Nʉ).

Examples: Teacher: avaLuDe jooliyend' aa(Nʉ)?
Student: avaL nars aa(Nʉ).

Teacher: niŋŋaLuDe jooliyend' aa(Nʉ)?
Student: ñaan makaanik' aa(Nʉ).

DRILL 20: TRANSFORMATION DRILL

Change questions of the "alle?" type to questions of the "aaNo?" type, and vice versa.

Examples: Teacher: ayaaL makaanik' alle?
Student: ayaaL makaanik' aaNo?

Teacher: addeeham DaakTar aaNo?
Student: addeeham DaakTar alle?

avaL miiŋgaar̃iyaaNo?
avaL piččakkaar̃iyaaNo?
n̲iŋŋaL n̲ars aaNo?

ayaaL makaanik' alle?
avan piččakkaar̃an alle?
avar̃ klark' alle?

n̲iŋŋaL kruŠikkaar̃an alle?
ayaaL klark' aaNo?
avaL piččakkaar̃iyalle?
ad̲d̲eeham DaakTar aaNo?

DRILL 21: CONVERSATIONAL CHAIN DRILL

Students one and two have an interchange concerning the work, name and home town of someone else in the room. They should use as many sentence types as possible. Students three and four engage in a similar conversation and so on around the room.

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pud̲iya vaakkugaL

Nouns

saarʉ	Sir, teacher
DaakTar	doctor
tiiččar	teacher
peNkuTTi	girl
aaNkuTTi	boy
kruŠikkaar̃an	farmer
miinkaar̃an	fisherman
miinkaar̃i	fishwoman
piččakkaar̃an	beggar (male)
piččakkaar̃i	beggarwoman
makkaanikkʉ	mechanic
klarkʉ	clerk
n̲ars	nurse
jooli	work, job
pust̲agam	book

Pronouns, Nominative Case

ñaan	I
n̲iŋŋaL	you (singular and plural, as in English)
avan	he (boys and close friends)
ayaaL	he (most adult males)
ad̲d̲eeham	he (very respected men)
avaL	she (girls and young women)
avar	she (older women)
avar	they (men and women, as in English)

Pronouns, Possessive Case

ende	my
n̲iŋŋaLuDe	your
avande	his (boys and close friends)

Pronouns, Possessive Case (cont.)

ayaaLuDe	his (most adult males)
ad̲d̲eehat̲t̲inde	his (very respected men)
avaLuDe	her (girls and young women)
avařuDe	her (older women)
avařuDe	their

Verbs

n̲ookkeřud̲ʉ	don't look
aDekkyaNam	close; please close
t̲urakkaNam	open; please open

Cardinal Number

řaNDʉ	two

Function Words

-de -uDe -inde	possessive case endings

VOCABULARY NOTES

1. aaNkuTTi, peNkuTTi

   /kuTTi/ means "child" while /aaN/ means "male" and /peN/ means "female." Thus /aaNkuTTi/ means "boy" or "male child" while /peNkuTTi/ means "girl; female child."

2. Masculine suffix /-an/ and feminine suffix /-i/

   /-an/ is a masculine suffix and /-i/ is a feminine suffix. Thus you'll find many pairs like the following:

/miinkaařan/	fisherman
/miinkaaři/	fishwoman

/piččakkaar̃an/	beggar (male)
/piččakkaar̃i/	beggarwoman

Notice that the masculine suffix is also found in /avan/ meaning "he."

3. /miinkaar̃i/ "fishwoman"
   This usually means a woman who sells fish.

iuNiT onnʉ

paaDam muunnʉ

Pronunciation Note: Retroflex Sounds /T, D, N/

These sounds (written in the transcription with ***capital letters***) are called "retroflex" because the tongue bends (flexes) back (retro) to produce them. To make the ***English*** /t, d, n/ the ***upper side*** of the tip of your tongue touches against the alveolum (unless you are from New York City in which case your tongue may touch closer to the teeth—but note it is still the ***upper side*** of the tongue that touches). To make the ***Malayalam*** retroflex sounds, curl the tip back so that contact is between the ***under side*** of the tip and the roof of the mouth at about the point where the alveolum and the hard palate meet (see Diagram 1, p. 16). The contact itself is very quick. Your tongue actually "flaps" against the palate and returns back to normal position—or goes on to make the next sound.

Compare Diagrams 6 and 7, pp. 38 and 39 (Malayalam /T, D/ and /N/ with Diagrams 4 and 5, pp. 19 and 20 (English /t, d/ and /n/). Notice that the point on the hard palate that the tongue touches is actually about the same for both the English and Malayalam sounds. The tongue itself does have to bend back a little further ***before*** any contact is made so that the ***bottom side*** of the tongue can flap against the palate.

As a result of this bending back the vowel sound preceding the retroflex will have a coloring something like English /r/. This is especially noticeable if the vowel is a "long" vowel (i.e. "double") like in /viiDʉ/. (Notice that to make an English /r/ sound the tongue pulls back some.) Malayalis very often don't even hear this "r" coloring of the vowel—at least not consciously. It's just a "side effect." But our American ear hears it quite easily—and a lucky thing too, as it helps us hear the

DIAGRAM 6

Malayalam /T, D/

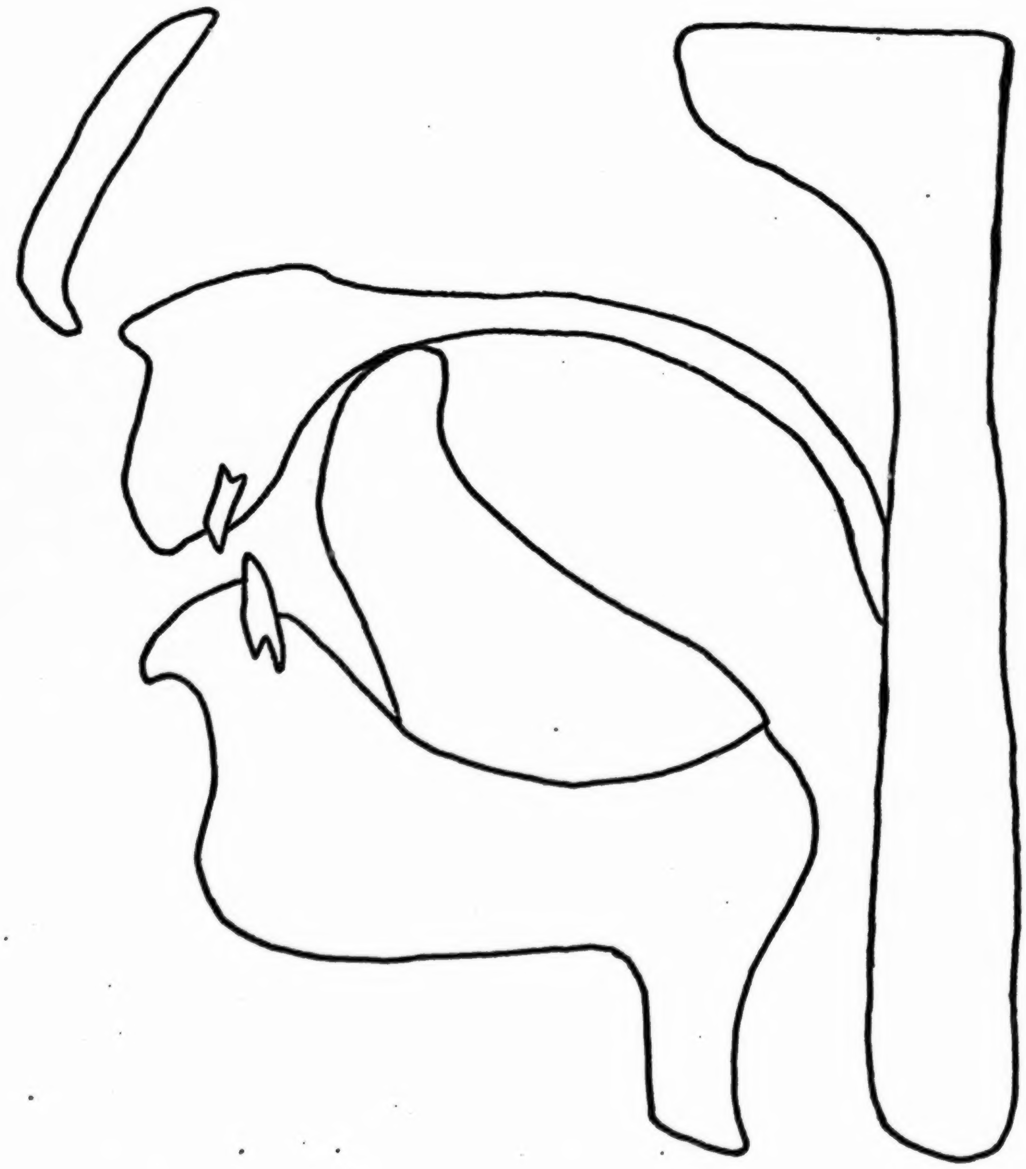
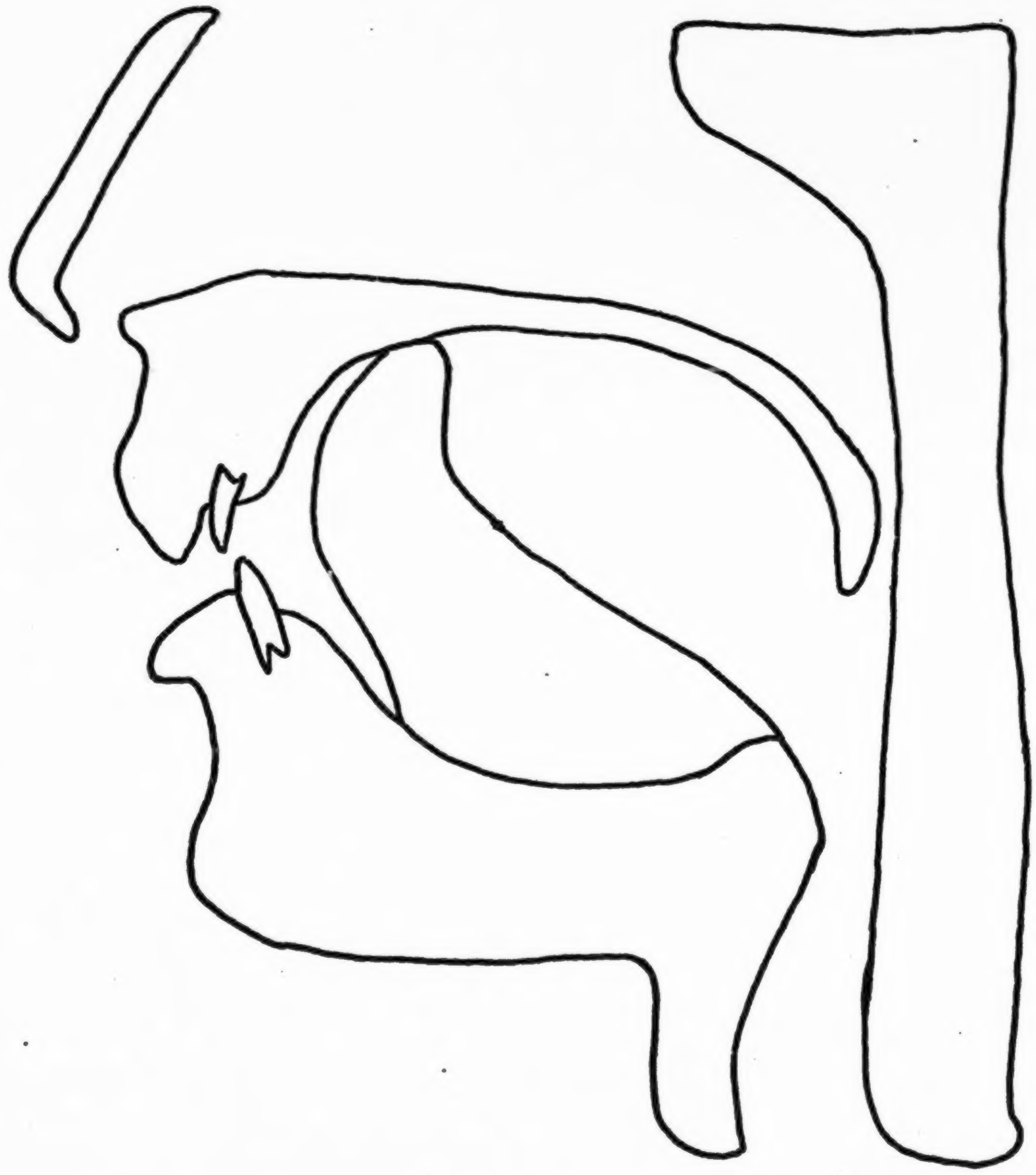


DIAGRAM 7

Malayalam /N/



difference between retroflex and dental sounds. *There is some danger, however, of your overpronouncing this "r" sound and making it too obvious*. Be careful about this.

DRILL 1: PRONUNCIATION DRILL, RETROFLEXES

Make the contact between under side of tongue and roof of mouth light and relaxed. Watch your teacher.

viiDʉ	home, house
paaDam	lesson
eviDe	where?
DaakTar	doctor
aaNʉ	is/are
aaN	male
kuTTi	child
aaŋkuTTi	boy
peN	female
peŋkuTTi	girl
r̃aNDʉ	two
avaLuDe	her
avaL'De	her
n̲i̲ŋŋaLuDe	your
n̲i̲ŋŋaL'De	your

DRILL 2: PRONUNCIATION DRILL, RETROFLEXES

The following are new words found in paaDam muun̲n̲ʉ.

eTTʉ	eight
čeeTTan	older brother

kuuTTʉgaar̃an	friend (male)
kuuTTʉgaar̃i	friend (female)
uNDʉ	have/has; there is/there are
uNDo?	do/does (I, he, etc.) have?; is there/are there?

DRILL 3: REPETITION BUILD-UP

1.	eṯra?	how many?
	eṯra peer̃ʉ?	how many people?
	uNDʉ	there are
	eṯra peer̃' uNDʉ?	How many people are there?
	muri	room
	muriyil	in the room
	muriyil eṯra peer̃' uNDʉ?	How many people are there in the room?
2.	eṯra peer̃' uNDʉ?	How many people are there?
	viiDʉ	home, house
	viiTTil	in the house
	viiTTil eṯra peer̃' uNDʉ?	How many people are there in the house? (less literally—"How many people are there in your family?")

Grammar Note: /-D-/ becomes /-TT-/ before /-il/

With *many* (but not all) nouns that end in /-Dʉ/ the /-D-/ changes to /-TT-/ when the locative case ending /-il/ is added. Thus /viiDʉ/ becomes /viiTTil/.

DRILL 4: REPETITION

on̲n̲ʉ	one
r̃aNDʉ	two
muun̲n̲ʉ	three
n̲aalʉ	four
anjʉ	five
aarʉ	six
eeRʉ	seven
eTTʉ	eight
ombad̲ʉ	nine
pat̲t̲ʉ	ten

DRILL 5: CHAIN

Count 1 - 10, each person saying a number in turn.

DRILL 6: RESPONSE

Answer the questions suitably.

1. muriyil et̲ra peer̃' uNDʉ?
2. viiTTil et̲ra peer̃' uNDʉ?

Teachers should make additional sentences by substituting other nouns for /peer̃ʉ/. Such as

n̲ars
klarkʉ
tiiččar
pust̲agam

DRILL 7: ADDITIVE

Complete the following sentences by adding either /uNDʉ/ or /uNDo/, whichever is correct. Remember that when there is a question word in the sentence (like /et̲ra, en̲d̲ʉ̲, eviDe/) the correct form is /uNDʉ/. Otherwise a "yes/no question" is formed with /uNDo/.

1. viiTTil et̲ra peer̃' _______?
2. muriyil eTTʉ pust̲agam _______?
3. muriyil et̲ra n̲ars _______?
4. iuNiTTil anjʉ paaDam _______?
5. iuNiTTil et̲ra paaDam _______?
6. pust̲agat̲t̲il et̲ra iuNiT _______?
7. viiTTil n̲aalʉ peer̃' _______?

DRILL 8: REPETITION

d̲aaham	thirst
višappʉ (vešappʉ)	hunger, appetite
čoorʉ	cooked rice; a meal
n̲i̲ŋŋaLkkʉ	you/to you (dative of n̲i̲ŋŋaL)
enikkyʉ	I/to me (dative of ñaan)
veeNam	is wanted
veeNDa	is not wanted
kuraččʉ (koraččʉ)	some, a little

Pronunciation Note: Vowel Change; /i/ becomes [e]; /u/ becomes [o]

You have already become familiar with some of the sound changes that regularly occur in Malayalam when spoken at normal speed. Here is another one:

/višappʉ/ "hunger" sounds more like [vešappʉ] when said in normal conversational style (see Drills 8 and 9).

/kuraččʉ/ "some, a little" sounds like [koraččʉ] at normal speed (see Drills 8 and 9).

This is because *the vowels /i/ and /u/ change to sound more like [e] and [o] respectively when they are followed by a single consonant plus the vowel /a/* (note, not a double consonant). There are a large number of words whose vowels change quality in this manner. We will continue to point them out to you as they come up.

Don't worry about this for your own pronunciation. Just imitate your teachers. We point this out so that you won't be thrown by these different pronunciations of the same word when you hear them from Malayalis.

DRILL 9: REPETITION BUILD-UP

1.	d̲aaham	thirst
	d̲aaham uNDo?	Is there thirst?
	n̲iŋŋaLkkʉ d̲aaham uNDo?	Is there thirst to you? Are you thirsty?
2.	uNDʉ	There is; yes
	d̲aaham uNDʉ	There is thirst; Yes, I am.
	enikkyʉ d̲aaham uNDʉ.	There is thirst to me; I'm thirsty.
3.	vaLar̃e	very
	vaLar̃e d̲aaham uNDʉ.	There is a great thirst; I'm very thirsty.
	enikkyʉ vaLar̃e d̲aaham uNDʉ.	To me there is a great thirst; I'm very thirsty.

4.	illa	There is not; No.
	d̲aaham illa	There isn't a thirst; I'm not thirsty.
	enikkyʉ d̲aaham illa.	To me there isn't a thirst; I'm not thirsty.
5.	veeNamo?	Is (it) wanted?
(NS)	veeN'o?	Is (it) wanted?
	kaappi	coffee
	kaappi veeN'o?	Is coffee wanted?
	n̲iŋŋaLkkʉ kaappi veeN'o?	Is coffee wanted by you?; Do you want some coffee?
6.	veeNDa	Not wanted; No.
	kaappi veeNDa	Coffee is not wanted.
	enikkyʉ kaappi veeNDa.	Coffee is not wanted by me; I don't care for any coffee.
7.	veeNam	Is wanted; Yes.
	kaappi veeNam	Coffee is wanted.
	enikkyʉ kaappi veeNam.	Coffee is wanted by me; I'd like some coffee.
8.	višappʉ	hunger, appetite
	višapp' uNDʉ.	There is hunger.
(NS)	vešapp' uNDʉ.	
	enikkyʉ vešaapp' uNDʉ.	There is hunger to me; I'm hungry.
9.	uNDo?	is there?
	višapp' uNDo?	Is there hunger?; Are (you) hungry?; is (he, she) hungry?
(NS)	vešapp' uNDo?	

10.	kuraččʉ	some, a little
(NS)	koraččʉ	
(NS)	koraččʉ vešapp' uNDʉ.	There's a little hunger.
(NS)	enikkyʉ koraččʉ vešapp' uNDʉ.	There's a little hunger to me; I'm somewhat hungry.
11.	vaLaře	much, very
(NS)	vaLaře vešapp' uNDʉ.	There is much hunger.
(NS)	enikkyʉ vaLaře vešapp' uNDʉ.	I'm very hungry.
12.	čoorʉ	cooked rice; food in general
	čoorʉ veeN'o?	Do (you) want something to eat?; Do (you) want some rice?
13.	veeNDa.	No. Not wanted.
	veeNDa, kaappi mad̲i.	No, coffee's enough.

Grammar Note: Dative case plus uNDʉ/illa and veeNam/veeNDa

There are a number of verbs in Malayalam which require that what we English speakers usually think of as the subject of the sentence must be in the dative rather than the nominative case. You learned two such important verbs in the preceding drill, /uNDʉ/ and /veeNam/ (and their respective negative forms, /illa/ and /veeNDa/).

If uNDʉ/illa or veeNam/veeNDa is the verb in the sentence, the subject must be in the dative case. So we say:

enikkyʉ d̲aaham uNDʉ (illa).	I am (am not) thirsty.
enikkyʉ kaappi veeNam (veeNDa).	I want (don't want) coffee.

And we *can't* say:

ñaan d̲aaham uNDʉ (illa).
ñaan kaappi veeNam (veeNDa).

In strictly grammatical terms /enikkyʉ/ is not the subject of the Malayalam sentence. /d̲aaham/ is the subject and the sentence could be very *literally* translated, "To me there is thirst." In this stilted English sentence "thirst" is the subject, just as /d̲aaham/ is the real subject of the Malayalam sentence. But since /enikkyʉ d̲aaham uNDʉ/ translates more naturally as "I am thirsty," we can think of /enikkyʉ/ as being the subject and make the rule that when /uNDʉ/ or /veeNam/ is the verb, the subject is in the dative case.

It might seem a little confusing at first that /ñaan/ and /enikkyʉ/ can both mean "I." But if you think about it, "I" and "me" in English both refer to the same person, i.e. the person who is speaking. We use "I" when the speaker is the subject of the clause or sentence, "me" when the speaker is the object. We say,

> I gave it to John.
> John gave it to me.

but *never*,

> Me gave it to John.
> John gave it to I.

even though the meaning of the incorrect sentence is quite clear. Thus it is grammar which determines when to use "I," and when "me." (Of course the same is true with he/him, she/her, they/them, etc.)

In the same way /enikkyʉ/ and /ñaan/ both mean "the speaker" in Malayalam. The grammar of the language demands that we use /enikkyʉ/ with certain verbs (like uNDʉ/illa and veeNam/veeNDa) and /ñaan/ with other verbs.

Grammar Note: Various Words for "yes" and "no"

You will notice in Drill 10 that there are actually several different words in Malayalam for "yes" and "no." Which word is correct in a given situation depends on which verb was used in the question. For example,

veeN'o?: veeNam/veeNDa

If the question is one formed with /veeN'o?/—like /n̲iŋŋaLkkʉ kaappi veeN'o?/, "Do you want some coffee?"—the correct way to say "Yes" would be /veeNam/, "wanted"; while "No" would be /veeNDa/, "not wanted."

uNDo?: uNDʉ/illa

If the question is formed with /uNDo?/—like /avaLkkʉ višapp' uNDo?/, "Is she hungry," the correct way to answer affirmatively is /uNDʉ/, "There is"; negatively is /illa/, "There isn't."

aaNo?/alle?: ad̲e/alla

If the question is formed with /aaNo?/ or /alle?/—like /n̲iŋŋaLuDe viiDʉ koTTayat̲t̲' aaNo?/, "Is your home in Kottayam?" or /n̲iŋŋaLuDe viiDʉ koTTayat̲t̲' alle?/, "Your home is in Kottayam, isn't it?" the correct way to answer "Yes" is /ad̲e/ "It is"; "No" would be /alla/, "It isn't."

DRILL 10: RESPONSE

Give suitable *positive* answers to the questions. Remember, there are different words for "yes" depending on which verb is used in the question:

1. viiTTil anjʉ peer̃' uNDo?
2. kaappi veeN'o?
3. avaL'De peer̃(ʉ) ______ alle?
4. d̲aaham uNDo?
5. ayaaL'De viiD(ʉ) ______ il aaNo?
6. muriyil eTTʉ paŋkuTTigaL uNDo?
7. čoorʉ veeN'o?

DRILL 11: RESPONSE

Give suitable *negative* answers to the questions above (Drill 10). Remember there are also different words for "no" depending on which verb is used in the question.

DRILL 12: REPETITION (nominative and dative of pronouns)

ñaan	I
enikkyʉ	I/to me
n̲i̲ŋŋaL	you
n̲i̲ŋŋaLkkʉ	you/to you
avan	he
avanʉ	he/to him
ayaaL	he
ayaaLkkʉ	he/to him
ad̲d̲eeham	he
ad̲d̲eehat̲t̲inʉ	he/to him
avaL	she
avaLkkʉ	she/to her

avar	she
avarkkʉ	she/to her
avar	they
avarkkʉ	they/to them

DRILL 13: TRANSFORMATION

Change the dative forms given to their equivalent nominative forms.

Example: Teacher: enikkyʉ
Student: ñaan

avaLkkʉ
ayaaLkkʉ
niŋŋaLkkʉ
addeehattinʉ
avanʉ
enikkyʉ

DRILL 14: TRANSFORMATION

Change the nominative forms given to their equivalent dative forms.

addeeham
niŋŋaL
avaL
avan
ñaan
avar
ayaaL

Grammar Note: Dative Case Endings /-ʉ, -kkʉ, -kkyʉ, inʉ/

1. */-ʉ/*

This ending corresponds to the possessive ending /-de/. *Words ending in /-n/ in the nominative take /-ʉ/ in the dative and /-de/ in the possessive.*

avan	he
avanʉ	to/for him; he
avande	his
čeeTTan	older brother
čeeTTanʉ	to/for older brother; older brother
čeeTTande	older brother's _______

Of course, if the next word starts with a vowel the final /-ʉ/ of /avanʉ/ or /čeeTTanʉ/ will drop (see p.   ) and then the dative case will *sound* just like the nominative case.

2. /-kkyʉ, -ykkyʉ/, and /-kkʉ/

These three endings together ccrrespond to the possessive ending /-uDe/, i.e. *all words ending in /-i, -a, -r/ and some ending in /-L/ take either /-kkyʉ, -ykkyʉ/, or /-kkʉ/ in the dative and /-uDe/ in the possessive.*

/-kkyʉ/ *Words ending in /-i/ in the nominative take /-kkyʉ/ in the dative.*

čeečči	older sister
čeeččikkyʉ	to/for older sister
čeeččiyuDe	older sister's _______

/-ykkyʉ/ *Words ending in /-a/ in the nominative take /-ykkyʉ/ in the dative.*

amma	mother
ammaykkyʉ	to/for mother
ammayuDe	mother's _______

/-kkʉ/ *Words ending in /-r/, pronouns ending in /-L/ and some additional words ending in /-L/ take /-kkʉ/ in the dative.* (Other words ending in /-L/ take /-inʉ/. See below.)

avar	she, they
avarkkʉ	to/for her; to/for them
avar̃uDe	her ______; their ______
n̲iŋŋaL	you
n̲iŋŋaLkkʉ	to/for you
n̲iŋŋaLuDe	your
peNkuTTigaL	girl
peNkuTTigaLkkʉ	to/for the girl
peNkuTTigaLuDe	the girl's ______

3. /-inʉ/

This dative ending corresponds to the possessive ending /-inde/, i.e. ***Words ending in all other sounds take the dative ending /-inʉ/, and the possessive ending /-inde/.***

saarʉ	Sir; teacher
saarinʉ	to/for Sir
saarinde	Sir's ______
ad̲d̲eeham	he
ad̲d̲eehat̲t̲inʉ	to/for him
ad̲d̲eehat̲t̲inde	his ______
n̲ars	nurse
n̲arsinʉ	to/for the nurse
n̲arsinde	the nurse's ______
keerooL	Carol
keerooLinʉ	to/for Carol
keerooLinde	Carol's ______

DRILL 15: TRANSFORMATION

Change the ***possessive*** forms given to their equivalent ***dative*** forms.

n̲i̲ŋŋaLuDe

avar̃inde

avaLuDe

ende

ad̲d̲eehat̲t̲inde

ayaaLuDe

avande

DRILL 16: TRANSLATION

Translate into Malayalam.

1. I'm thirsty.
2. He's thirsty. (a little boy)
3. He's hungry. (the teacher)
4. She's very hungry. (the teacher)
5. She's very thirsty. (friend of same age)
6. He wants some coffee. (friend of same age)
7. I would like some coffee.
8. Do you want something to eat?
9. There are three girls in the room.
10. How many boys are there in the room?
11. Are there four boys in the room?

Pronunciation Note: More Assimilations

Those chamelions are at it again! The nasals in the new words in Drill 17 assimilate to the following sound in the same manner as those described in paaDam r̃aNDʉ, pp. 28-29.

/čeeTTanmaar/, "older brothers" becomes [čeeTTammaar]
/aniyanmaar/, "younger brothers" becomes [aniyammaar]
/kuuTTʉgaar̃anmaar/, "friends" (male) becomes [kuuTTʉgaarammaar]

[ombad̲ʉ], "nine" is actually written in Malayalam script with the Malayalam letter for /n/ but in speech the word is virtually always pronounced [ombad̲ʉ] rather than /onbad̲ʉ/ because of assimilation.

DRILL 17: REPETITION

	čeeTTan	older brother
	čeeTTanmaar	older brothers
(NS)	čeeTTammaar	
	aniyan	younger brother
	aniyanmaar	younger brothers
(NS)	aniyammaar	
	čeeTTat̲t̲i	older sister
	čeeTTat̲t̲imaar	older sisters
	čeečči	older sister (shortened, more affectionate form)
	čeeččimaar	older sisters
	aniyat̲t̲i	younger sister
	aniyat̲t̲imaar	younger sisters
	kuuTTʉgaar̃an	friend (male)
	kuuTTʉgaar̃anmaar	friends
(NS)	kuuTTʉgaar̃ammaar	
	kuuTTʉgaar̃i	friend (female)
	kuuTTʉgaar̃imaar	friends

peŋkuTTi	girl
peŋkuTTigaL	girls
aaŋkuTTi	boy
aaŋkuTTigaL	boys

Grammar Note: The Plural /-kaL/ and /-maar/

The plural is important in Malayalam only with words that refer to people. While it is *possible* to make any noun plural by adding /-kaL/ or /-maar/ the general rule is that these endings are used only

a) with "people" words

b) when speaking about some class of things in general, like /pud̲iya vaakkugaL/.

Otherwise, the singular *form* is used and a preceding number, or word like /et̲ra/ "how many" is enough to indicate there is a plural meaning. For example

/pust̲agam/ literally means "book"

/pust̲agaŋŋaL/ literally means "books" (/pust̲agam/ plus /-kaL/ becomes /pust̲agaŋŋaL/ by assimilation)

But people will *usually* say /muriyil anjʉ pust̲agam uNDʉ/, "There are five books in the room" rather than /muriyil anjʉ pust̲agaŋŋaL uNDʉ/, though the latter is possible. By the same token they would usually say /et̲ra pust̲agam uNDʉ?/ "How many books are there?" rather than /et̲ra pust̲agaŋŋaL uNDʉ?/.

However, if the word refers to people (or Gods), the plural form is almost always used. For example, /enikkyʉ muun̲n̲ʉ čeeTTanmaar uNDʉ/, "I have three older brothers" rather than /enikkyʉ muun̲n̲ʉ čeeTTan uNDʉ/, or /klaassil eTT' aaNkuTTigaL uNDʉ/, "There are eight boys in the class" rather than /klaassil eTT' aaNkuTTiyuNDʉ/. (The /-k-/ sounds like /-g-/ because it comes between vowels in the word /aaNkuTTigaL/.)

The ending /-maar/ shows respect as well as plurality while /-kaL/ is neutral in terms of respect. Thus /-maar/ is added to words designating people for whom the culture has some special respect. For example, words for *relatives* whether younger or older, male or female, add /-maar/ to form the plural (/čeeTTanmaar, aniyattimaar/). But a word like /kuTTi/, "child," forms its plural with /-kaL/ (/kuTTigaL/, remember the /-k-/ will sound like [g] because it comes between vowels) because there is no *special* respect reserved for unrelated children in the culture. Similarly the words for various *things* all form their plurals with /-kaL/ since there is no special respect shown to "things."

DRILL 18: RESPONSE

Give suitable answers to the questions below, and translate your answers into English.

1. niŋŋaLkk' etra čeeTTanmaar uNDʉ?
2. niŋŋaLkkʉ r̃aNDʉ čeeTTanmaar uNDo?
3. avaLkk' etra čeeTTattimaar uNDʉ?
4. ayaaLkk' etra aniyanmaar uNDʉ?
5. eTT' aniyattimaar uNDo?
6. čeeččiyuDe peer̃ʉ maadhavi alle?
7. aniyande jooliyend' aaNʉ?
8. kuuTTʉgaar̃ande viiD' eviDeyaaNʉ?
9. kuuTTʉgaar̃iyuDe viiD' eviD' aa?
10. čeeTTande jooliyend' aa?
11. viiTTil etreyaaN uNDʉ?

12. viiTTil et̲ra peer̃' uNDʉ?

13. aniyanʉ d̲aaham uNDo?

14. čeeččikkyʉ višapp' uNDo?

15. čeeččikkyʉ kaappi veeN'o?

16. aniyat̲t̲ikkyʉ d̲aaham uNDo?

pudiya vaakkugaL

Nouns

peer̃ʉ	person/people; name
muri	room
d̲aaham	thirst
višappʉ	hunger
čoorʉ	cooked rice; food in general
kaappi	coffee
čeeTTan, -maar	older brother/older brothers
aniyan, -maar	younger brother/younger brothers
čeeTTat̲t̲i, -maar	older sister/older sisters
čeečči, -maar	older sister/older sisters (a shortened, more affectionate form of čeeTTat̲t̲i)
aniyat̲t̲i, -maar	younger sister/younger sisters
kuuTTʉgaar̃an, -maar	friend/friends (male)
kuuTTʉgaar̃i, -maar	friend/friends (female)
peNkuTTigaL	girls
aaNkuTTigaL	boys

Pronouns, Dative Case

enikkyʉ	to/for me; I
n̲iŋŋaLkkʉ	to/for you; you
avanʉ	to/for him; he
ayaaLkkʉ	to/for him; he
ad̲d̲eehat̲t̲inʉ	to/for him; he
avaLkkʉ	to/for her; she
avarkkʉ	to/for her; she
avarkkʉ	to/for them; they

Adjectives

vaLaře	much, very
kuraččʉ (koraččʉ)	some; a little

Verbs

uNDʉ	there is/there are; has/have; yes
illa	there isn't/there aren't; hasn't/haven't; no (negative of /uNDʉ/)
veeNam	is wanted; want/wants; yes
veeNDa	is/are not wanted; don't/doesn't want; no (negative of /veeNam/)

Cardinal Numbers

muun̲n̲ʉ	three
n̲aalʉ	four
anjʉ	five
aarʉ	six
eeRʉ	seven
eTTʉ	eight
ombad̲ʉ	nine
pat̲t̲ʉ	ten

Question Words

et̲ra	how many?

Function Words

-ʉ	
-kkʉ	dative case endings
-kkyʉ	
-ykkyʉ	
-inʉ	

VOCABULARY NOTES

1. čeeTTan, aniyan etc.

These terms are often used as names. A boy (or grown man for that matter) will *regularly* refer to and call his older sister /čeečči/, much as an American boy *might* use "Sis." In addition to the words you learn in this lesson there exist some more general terms for "brother" and "sister."

sahood̲ar̃an	brother
sahood̲ar̃anmaar	brothers
sahood̲ar̃i	sister
sahood̲ar̃imaar	sisters

These tend to have more appeal for Americans, being more "efficient." However the more explicit terms reflect Indian culture and are definitely preferred among Malayalis.

2. aniyan, aniyat̲t̲i

In very formal speech and writing these words are written and pronounced /anujan/ and /anujat̲t̲i/. However, in most situations the forms /aniyan/ and /aniyat̲t̲i are used.

iuNiT onnʉ

paaDam naalʉ

DRILL 1: REVIEW PRONUNCIATION DRILL, DENTALS

madi

madiyo?

pudiya

niŋŋaL

endʉ

ennʉ

onnʉ

muunnʉ

ombadʉ

addeehattinʉ

daaham

pudiya vaakkugaL

niŋŋaL'De peer̃' end' aa?

ende peer̃ʉ lakšmiyenn' aaNʉ.

paaDam onnʉ

paaDam muunnʉ

iuNiT ombadʉ

addeehattinʉ daaham uNDʉ.

DRILL 2: REVIEW PRONUNCIATION DRILL, RETROFLEXES

viiDʉ

paaDam

eviDe

DaakTar
aaNʉ
aaN
kuTTi
aaŋkuTTi
peN
peŋkuTTi
r̃aNDʉ
avaLuDe
eTTʉ
čeeTTan
kuuTTʉgaar̃an
uNDʉ

Grammar Note: Another Use of the Dative Case

So far we have used the case endings only with pronouns. But Malayalam has numerous uses for the cases when added to either noun or pronoun. /kaappikkyʉ pansaar̃a veeNam/ translates most ***naturally*** into English as "(I) would like (some) sugar in (my) coffee." The "in" tends to make one want to use the locative case /-il/, but that would be neither correct nor easily understandable in Malayalam. It may help you to remember that the ***dative*** is used in such a sentence if you think of it as "I want/need sugar ***for*** (my) coffee" or "Sugar is needed ***for*** the coffee."

DRILL 3: REPETITION BUILD-UP

1.	paal	milk
	paalʉ	milk
	paalʉ veeN'o?	Do (you) want milk?
	kaappikkyʉ	for the coffee

	kaappikkyʉ paalʉ veeN'o?	Do (you) want milk for the coffee? or, Would you like milk for your coffee?
	n̲iŋŋaLkkʉ	
	n̲iŋŋaLkkʉ kaappikkyʉ paal veeN'o?	Do you want milk for the coffee?
2.	panjasaar̃a	sugar
	pan'saar̃a	sugar
	pan'saar̃a veeN'o?	Do (you) want sugar?
	kaappikkyʉ pan'saar̃a veeN'o?	Do (you) want sugar for the coffee?
	n̲iŋŋaLkkʉ kaappikkyʉ pan'saar̃a veeN'o?	Do you want sugar for the coffee? or, Would you like sugar in your coffee?

Grammar Note: /-um . . . -um/

/-um/ means "and." It is added to both words that are joined by "and."

paal um pan'saar̃e y um
milk and sugar and

DRILL 4: REPETITION BUILD-UP

1.	veeNam	is wanted; want
	paalum pan'saar̃eyum	milk and sugar
	paalum pan'saar̃eyum veeNam	Milk and sugar is wanted. or, (I) would like (some) milk & sugar; (He, she, they, etc.) would like some milk and sugar.
	kaappikkyʉ paalum pan'saar̃eyum veeNam.	(I)'d like some milk and sugar for (my) coffee.
	enikkyʉ	I (dative case)

	enikkyʉ kaappikkyʉ paalum pan'saar̃eyum veeNam.	I'd like some milk and sugar for the coffee.
	avaLkkʉ kaappikkyʉ paalum pan'saar̃eyum veeNam.	She'd like some milk and sugar for the (her) coffee.
2.	čaaya	tea
	čaayaykkyʉ	for the tea (dative of čaaya)
(NS)	čaa'e'kkyʉ	
3.	veeN'o?	Is (it) wanted?
	čaayekkyʉ pan'saar̃a veeN'o?	Is sugar wanted/Do (you) want sugar in the tea?
	paalum pan'saar̃eyum	milk and sugar
	čaayekkyʉ paalum pan'saar̃eyum veeN'o?	Would (you) like milk and sugar in (your) tea?
4.	veeNam	wanted
	paalum pan'saar̃eyum	milk and sugar
	čaayekkyʉ paalum pan'saar̃eyum veeNam.	Milk and sugar is wanted for the tea.
5.	uppʉ	salt
	uppʉ veeN'o?	Do (you) want salt?
	poDi	powder
	muLuga poDi	pepper powder (black)
	muLuga poDi veeN'o?	Do (you) want pepper?
	uppum muLuga poDiyum	salt and pepper
	uppum muLuga poDiyum veeN'o?	Do (you) want salt and pepper?
	muTTa	egg
	muTTaykkyʉ	for the egg/on the egg
(NS)	muTTekkyʉ	
	muTTekky'uppum muLuga poDiyum veeN'o?	Do (you) want salt and pepper on (your) eggs.
	ayaaLkkʉ muTTekky' uppum muLuga poDiyum veeN'o?	Does he want salt and pepper on (his) eggs?

6.	veeNDe?	(you) want, don't (you)?
	uppum muLuga poDiyum veeNDe?	(You) want salt and pepper, don't (you)?
	muTTekky' uppum muLuga poDiyum veeNDe?	(You) want salt and pepper on (your) eggs, don't (you)?

Note: Use these expressions at meals and during coffee or coke breaks. The more you use your Malayalam in real-life situations, the quicker and better you'll learn. If you don't know the name of something in Malayalam, just use English. For example:

enikkyu "seven up" veeNam.

DRILL 5: READING

Practice reading aloud the selection below until you can do so easily.

čeeččiyum aniyanum

čeeččiyuDe peer̃ʉ šaandayenn' aaNʉ. aniyande peer̃ʉ baabuvenn' aaNʉ. avar̃uDe viiDʉ koTTayatt' aaNʉ.

Grammar Note:

A few common place names ending in /-m/ optionally take /-ʉ/ instead of /-il/ as the locative case ending. Following regular sound rules the /-m/ becomes /-tt/ and the /-ʉ/ drops before a following vowel. Thus /koTTayam/ becomes /koTTayatt'/ in the reading above.

DRILL 6: RESPONSE

pustagam aDekkyaNam!

The teacher will read aloud the following comprehension questions based on Drill 5 and students will give appropriate answers. ***Books should be closed throughout.***

1. aniyande peer̃' end' aaNʉ?
2. avar̃uDe viiD' eviD' aa?
3. čeeččiyuDe peer̃' end' aa?

Vocabulary Note: /nammaL/

Notice that in English "we" can mean either "you (i.e. the listener) and I" or "somebody else and I, but not you (the listener)." Malayalam has two separate words for these two meanings of "we." /nammaL/ means "you and I." The other word, /ñaŋŋaL/, means "somebody else and I, but not you." The dative of /nammaL/ is /nammaLkkʉ/, often contracted to /namma'kkʉ/.

Grammar Note: /n̲ammaLkkʉ poogaam/

/n̲ammaLkkʉ/ plus "verb stem" plus /-aam/ means "Let's ______."

DRILL 7: REPETITION BUILD-UP

1.	poogaam	(Let's) go.
	n̲ammaL	we (you and I)
	n̲ammaLkkʉ	us, we (dative of n̲ammaL)
(NS)	n̲amma'kkʉ	
	n̲amma'kkʉ poogaam	Let's go.
	hoTTal	eating place, restaurant
	hoTTalil	/hoTTal/ plus locative case
	hoTTalil poogaam	(Let's) go to a restaurant.
	n̲amma'kkʉ hoTTalil poogaam	Let's go to a restaurant.
2.	poost̲aappis	post office
	poost̲aappisil	to the post office
	poost̲aappisil poogaam.	(Let's) go to the post office.
	n̲amma'kkʉ poost̲aappisil poogaam.	Let's go to the post office.
3.	sinama	movie, cinema
	sinamaykkyʉ	/sinama/ plus dative case
(NS)	sinameykkyʉ	
	sinameykkyʉ poogaam	(Let's) go to the movies.
	n̲ama'kkʉ sinameykkyʉ poogaam	Let's go to the movies.
4.	paTTaNam	town
	paTTaNat̲t̲il	/paTTaNam/ plus locative case
	paTTaNat̲t̲il poogaam	(Let's) go to town.
	n̲ama'kkʉ paTTaNat̲t̲il poogaam	Let's go to town.

5.	biiččʉ	beach
	biiččil poogaam	(Let's) go to the beach.
	n̲amma'kkʉ biiččil poogaam	Let's go to the beach.

Pronunciation Note: Retroflex /R/

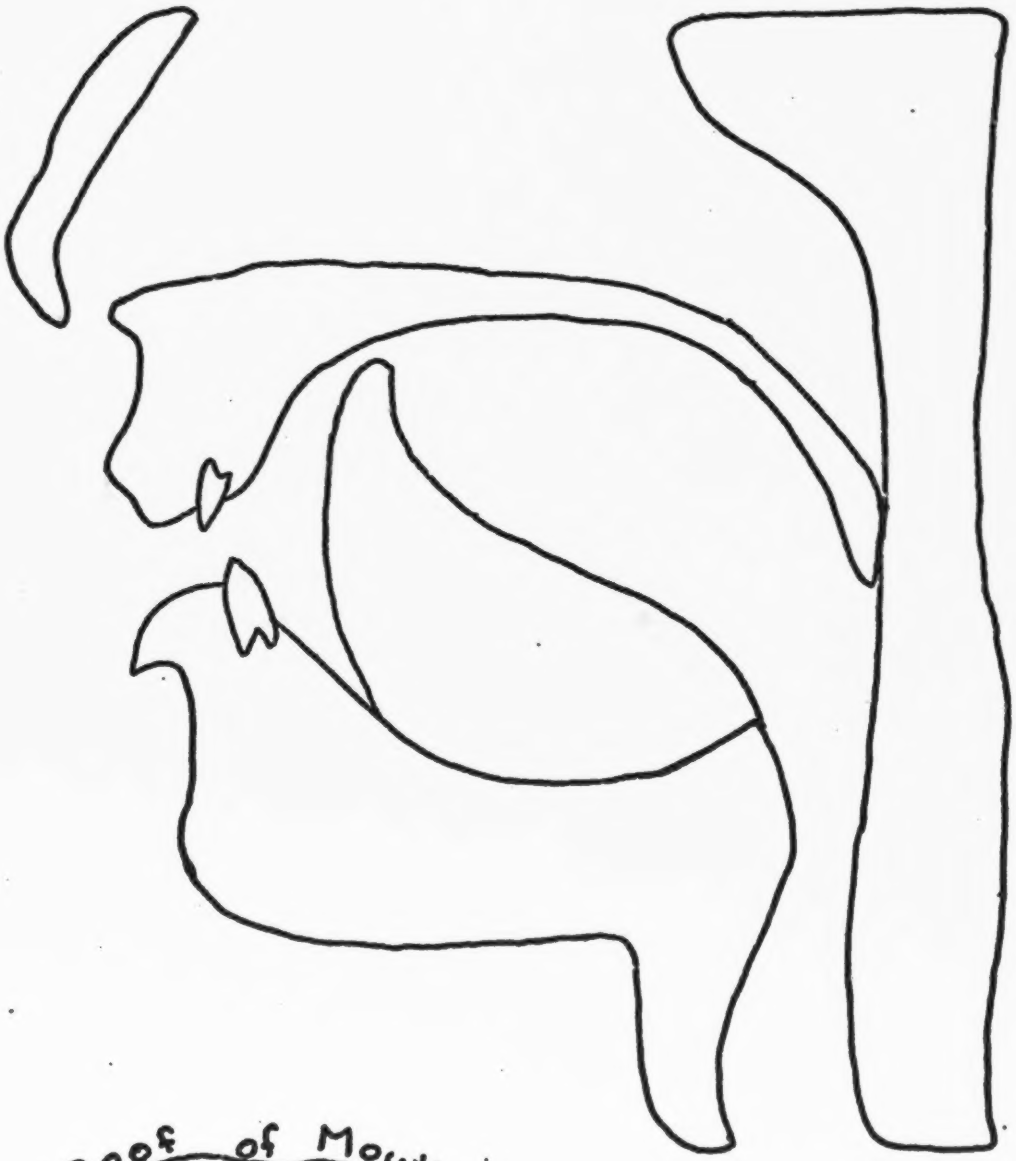
To produce this retroflex sound (as in /kaRikkyaam/, Drill 8), the back of the tongue tends to "bunch up" toward the back of the mouth while the front curls up and back, extending toward, but not touching, the point where the alveolum and the hard palate meet. (See Diagram 8, p. 69, */R/, Side View.*) If you looked at the tongue from the front (rather than from the side) you would see that it is widened and that the sides of the tongue touch—or almost touch—the teeth (upper bicuspids). (See Diagram 8, p. 69, */R/, Front View.*) However, the tongue does *not* ordinarily touch against the *roof* of the mouth. If the sound is produced slowly and carefully there may be some slight contact between the tongue and roof producing a "zh" like sound. However, at normal speed there is very little, if any, contact and the sound then produced may *seem* something like the American "r."

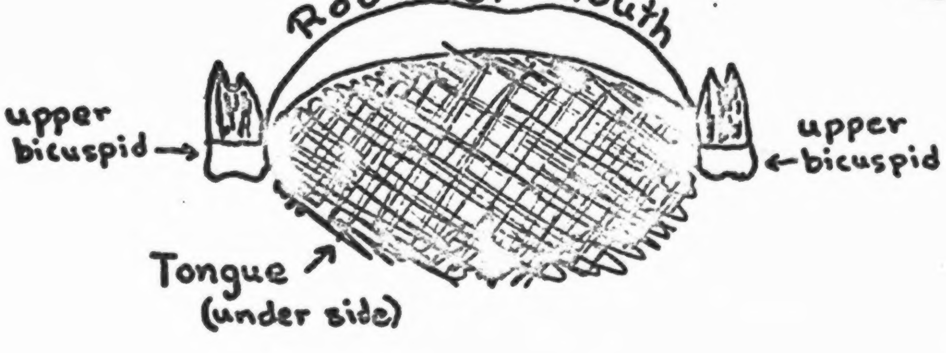
DRILL 8: REPETITION BUILD-UP

1.	kaRikkyaam	(let's) eat and/or drink
	biskettʉ	cookie, cracker (biscuit)
	kaappiyum biskettum	coffee and cookies
	kaappiyum biskettum kaRikkyaam	(Let's) have (i.e. eat & drink) some coffee and cookies.
(NS)	kaappiyum biskettuŋ gaRikkyaam	
	n̲ammaLkkʉ kaappiyum biskettum kaRikkyaam.	Let's have some coffee and cookies.
(NS)	n̲amma'kkʉ kaappiyum biskettuŋ gaRikkyaam.	

DIAGRAM 8

Malayalam /R/, Side View

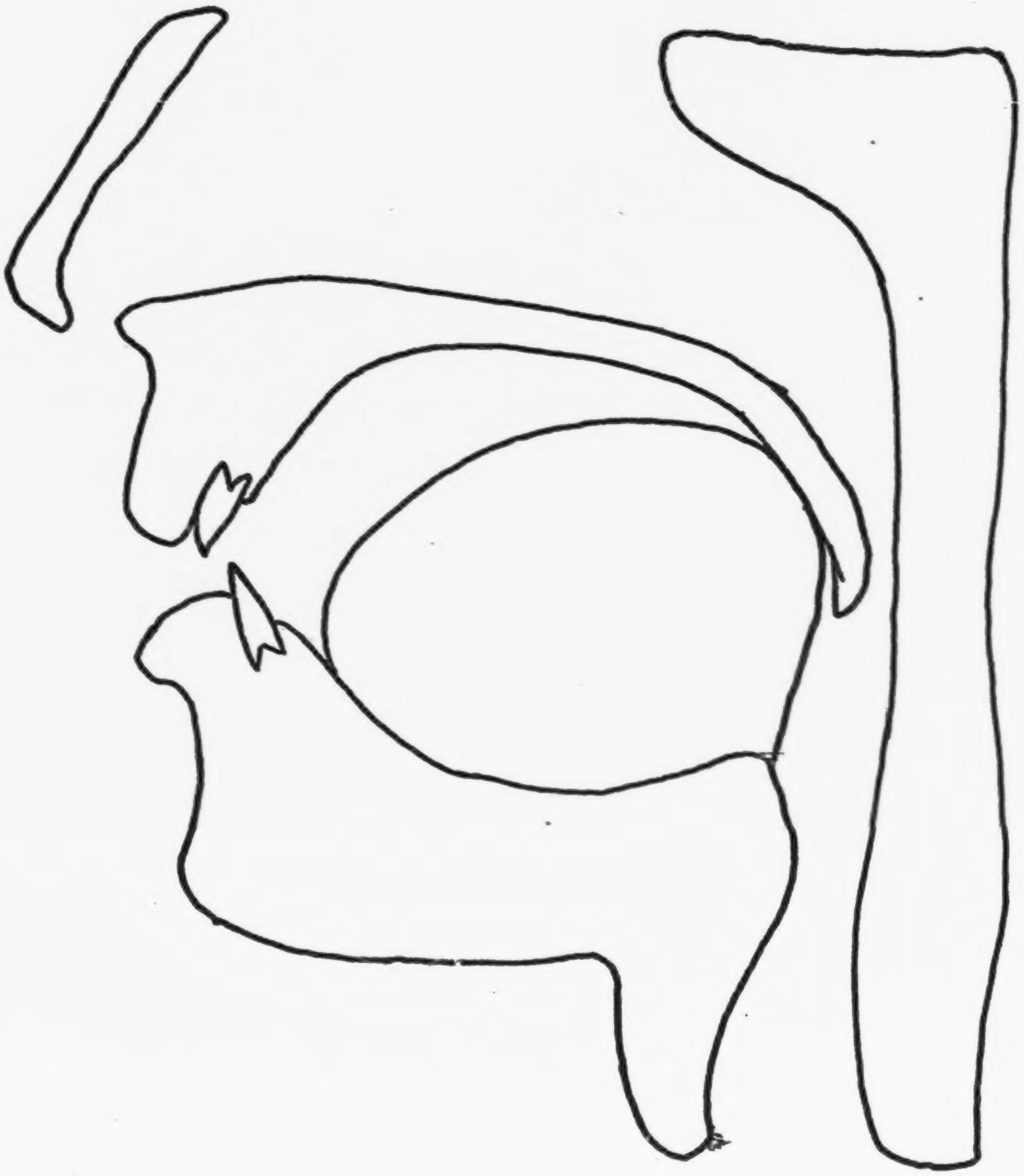



Roof of Mouth
upper bicuspid
upper bicuspid
Tongue (under side)

Front View

DIAGRAM 9

Malayalam and English /ŋ/



You have probably already noticed that this letter (found in /n̲iŋŋaL/ and /n̲iŋŋaLuDe/) sounds something like English "ng" in a word like "singer." Notice, however, it is *not* like the "ng" in "finger." As with most Malayalam sounds, the contact is very light and relaxed.

2.	miin	fish
	kari	curry
	miiŋkari/miiŋgari	fish curry
	čoorum miiŋgariyum	rice and fish curry
	čoorum miiŋgariyum kaRikkyaam.	(Let's) have (eat) fish curry and rice.
(NS)	čoorum miiŋgariyuŋ gaRikkyaam.	
	n̲amma'kkʉ čoorum miiŋgariyuŋ gaRikkyaam.	Let's have some fish curry and rice.
3.	roTTi	bread
	roTTi kaRikkyaam	(Let's) have (eat) some bread.
	n̲amma'kkʉ roTTi kaRikkyaam.	Let's have some bread.
4.	iračči	meat
(NS)	eračči	
	eraččikkari	meat curry
	roTTi	
	roTTiyum eraččikkariyum	bread and meat curry
	roTTiyum eraččikkariyum kaRikkyaam	(Let's) have bread and meat curry.
(NS)	roTTiyum eraččikkariyuŋ gaRikkyaam.	
	n̲amma'kkʉ roTTiyum eraččikkariyuŋ gaRikkyaam.	Let's have bread and meat curry.

Pronunciation note: /iračči/ becomes /eračči/

The /i/ becomes [e] because it is followed by a single consonant and the vowel /a/. See Pronunciation Note, pp. 43-44.

Pronunciation Note: Initial /k-/ drops

Notice that at normal speed the initial /k-/ is often so lightly pronounced as to be inaudible or just barely audible.

DRILL 9: REPETITION BUILD-UP

1.	kuDikkyaam	(Let's) drink.
	kaappi kuDikkyaam.	(Let's) drink some coffee.
(NS)	kaappi 'uDikkyaam.	
	n̲ammaLkkʉ kaappi kuDikkyaam.	Let's drink some coffee.
(NS)	n̲amma'kkʉ kaappi 'uDikkyaam.	
2.	biirʉ	beer
	biirʉ kuDikkyaam	(Let's) drink beer.
(NS)	biir' 'uDikkyaam.	
	n̲amma'kkʉ biir' 'uDikkyaam.	Let's drink (some) beer.
3.	čaaya kuDikkyaam	(Let's) drink tea.
(NS)	čaaye 'uDikkyaam	
	n̲amma'kkʉ čaaye 'uDikkyaam	Let's drink tea.
4.	čaa'eyum biskettum	tea and cookies
	čaa'eyum biskettum kaRikkyaam.	Let's have tea and cookies.
(NS)	čaa'eyum biskettuŋ gaRikkyaam.	

DRILL 10: ADDITIVE

The teacher will supply a noun from the list below. Student one will add a suitable verb (and a case ending to noun if necessary). Student two will add /n̲amma'kkʉ/ and then translate the sentence.

Example 1:	Teacher:	poost̲aappis
	Student 1:	poost̲aappisil poogaam
	Student 2:	n̲amma'kkʉ poost̲aappisil poogaam.
		Let's go to the post office.
Example 2:	Teacher:	roTTiyum muTTayum
	Student 1:	roTTiyum muTTayum kaRikkyaam.
	Student 2:	n̲amma'kkʉ roTTiyum muTTayum kaRikkyaam.
		Let's have (eat) bread and eggs.

1. poost̲aappis
2. kaappi
3. kaappiyum biskettum
4. paTTaNam
5. miiŋgari
6. muri
7. roTTiyum muTTayum
8. biirʉ
9. viiDʉ
10. čooruŋ kariyum
11. sinama

Grammar Note: /iŠTam/

/iŠTam aaNʉ/ is another construction which, like /veeNam/ and /uNDʉ/, demands that its subject be in the dative case.

DRILL 11: REPETITION BUILD-UP

1.	iŠTam	a liking for
	iŠTam alla	is not liked; don't/doesn't like
	paal iŠTam alla.	Milk isn't liked; (He, She, etc.) doesn't like milk.

	aa kuTTi	that child
	aa kuTTikkyʉ	"child" plus dative case
	aa kuTTikkyʉ paal iŠTam alla.	That child doesn't like milk.
	enikkyʉ paal iŠTam alla.	I don't like milk.
2.	iŠTam aaNu	is liked; like/likes
	čaaye iŠTam aaNʉ.	Tea is liked; (He, They, etc.) like tea.
	ii kuTTi	this child
	ii kuTTikkyʉ čaaye iŠTam aaNʉ.	This child likes tea.
	aa kuTTikkyʉ čaaye iŠTam aaNu.	That child likes tea.
3.	iŠTam aaNo?	Is (it) liked? Do/does (_____) like (it)?
	miiŋgariyum čoorum	fish curry and rice
(NS)	miiŋgariyun čoorum	
	miiŋgariyun čoorum iŠTam aaNo?	Is fish curry and rice liked? (Do you/Does he, etc.) like fish curry and rice?
	šeešan	Sheshan, a Hindu male name
	šeešanʉ	dative of Sheshan
	šeešanʉ miiŋgariun čoorum iŠTam aaNo?	Does Sheshan like fish curry and rice?
4.	eraččikkari	meat curry
	eraččikkari iŠTam aaNo?	Is meat curry liked? (Do children/Does Mike, etc.) like meat curry?
	seešanʉ	dative of Seshan
	seešan' eraccikkari iŠTam aaNo?	Does Seshan like meat curry? Is meat curry liked by Seshan?
5.	iŠTam alle?	It's like, isn't it?
	biir' iŠTam alle?	Beer is liked, isn't it? (You, They, etc.) like beer, don't you/they?

saarʉ	Sir
saarinʉ	dative of saarʉ
saarinʉ biir' iŠTam alle?	Sir likes beer, doesn't he?

DRILL 12: TRANSFORMATION

Figure out the datives of the following names, as well as those of your classmates' names. (See grammar note, pp. 50-52, if necessary.)

1. Kevin
2. Judy
3. Jeff
4. Carol
5. Mona
6. šaanda
7. baabu
8. lakŠmi
9. vargiis
10. r̃aaman

DRILL 13: TRANSLATION

1. Does Jeff want sugar in his coffee?
2. Shanta likes fish curry, doesn't she?
3. Lakshmi has two older brothers.
4. Mona has two older brothers and two younger brothers.
5. Kevin is very hungry.
6. Let's go to the town.
7. Vargiis wants pepper on (his) eggs.

DRILL 14: REVIEW

Count one through ten.

DRILL 15: REPETITION

paṯṯinoṉṉʉ	eleven
paṉḏr̃aNDʉ	twelve
maNi	bell; o'clock
aayi	has/have become
or̃ʉ maNiyaayi.	It's one o'clock (one bell has become).
r̃aNDʉ maNiyaayi.	It's two o'clock.
muuṉṉʉ maNiyaayi.	It's three o'clock.
ṉaalʉ maNiyaayi.	It's four o'clock.
anjʉ maNiyaayi.	It's five o'clock.
aarʉ maNiyaayi.	It's six o'clock.
eeRʉ maNiyaayi.	It's seven o'clock.
eTTʉ maNiyaayi.	It's eight o'clock.
ombaḏʉ maNiyaayi.	It's nine o'clock.
paṯṯʉ maNiyaayi.	It's ten o'clock.
paṯṯinoṉṉʉ maNiyaayi.	It's eleven o'clock.
paṉḏr̃aNDʉ maNiyaayi.	It's twelve o'clock.
eṯra maNiyaayi?	What time is it?

DRILL 16: RESPONSE

Pictures of clocks showing various times will be drawn on the board. A student or the teacher will point to a clock and ask /eṯra maNiyaayi?/ and students will give appropriate reply.

DRILL 17: CONVERSATION ("I Don't Like It" [coke])

Instructions:

1. With books closed the teacher will read the conversation aloud and students will translate.

2. Practice the conversation several times, repeating after the teacher, having different students take different parts.

3. Have similar but different conversations among yourselves, substituting other foods or drink, etc.

1st enikkyʉ daaham uNDʉ.

2nd kookʉ veeN'o?

1st veeNDa. enikky' iŠTam alla.

2nd niŋŋa'kk' end' aaNʉ iŠTam?

1st seven up iŠTam aaNʉ.

iuNiT onnʉ

paaDam anjʉ

DRILL 1: CONVERSATION ("Where's Dick?")

1st trainee:	dik eviDe?	Where's Dick?
2nd trainee:	launjil iřikkyunnu	He's sitting in the lounge.
1st trainee:	aviD' end' aa' čeyyunnadʉ	What's he doing there?
2nd trainee:	kaappi 'uDikkyunnu	Drinking coffee.
1st trainee:	nama'kk' aviDe pua	Let's go there.

pudiya vaakkugaL

launj	lounge
iřikkyunnu	is/are sitting
aviDe (aviD')	there
čeyyunnadʉ	is/are doing
pua	a very common colloquial form of /poogaam/ "(Let's) go"

Grammar Note: /-unnu; -unnadʉ/

Present tense ending /-unnu/;

Present verbal noun ending /-unnadʉ/

There are two common ways to express present time in Malayalam.

1. ayaaL kaappi kuDikkyunnu.
2. ayaaL kaappiyaaNʉ kuDikkyunnadʉ.

Both of these have the same meaning: "He is drinking coffee." I.e., he is drinking it at the same time the speaker is telling about it.

The same two endings can also have a somewhat different meaning—showing habitual action (/r̃aavile/ means "morning").

1. ayaaL r̃aavile kaappi kuDikkyunnu.
2. ayaaL r̃aavile kaappiyaaNʉ kuDikkyunnadʉ.

Both of these mean "He drinks coffee in the morning" (i.e., showing regularity or habitualness).

Notice that the *present verbal noun* is actually made out of, or formed from, the present tense ending /-unnu/ plus /-a/ (an adjectival ending) plus /-dʉ/. /-dʉ/ means "thing" or "one" and when it unites with another word the result is a noun. For example, /ii/ "this" plus /-dʉ/ is /idʉ/ "this one; this thing." /aa/ "that" plus /-dʉ/ is /adʉ/ "that one; that thing."

DRILL 2: REPETITION BUILD-UP

1.	kuDikkyunnadʉ	drinking
	end' aaNʉ kuDikkyunnadʉ?	What (are you) drinking?
	čeečči	Sis
	čeeččiyend' aaNʉ kuDikkyunnadʉ?	What is Sis drinking?
	DaakTar	Doctor
	DaakTar end' aaNʉ kuDikkyunnadʉ?	What is the doctor drinking?
2.	kuDikkyunnu	drinking
	paalʉ kuDikkyunnu	(He's) drinking milk.
	čeečči paalʉ kuDikkyunnu	Sis is drinking milk.
3.	kuDikkyunnadʉ	drinking
	kaappiyaaNʉ kuDikkyunnadʉ.	(He, She)'s drinking coffee.
	čeečči kaappiyaaNʉ kuDikkyunnadʉ	Sis is drinking milk.

4.	paDikkyunnadʉ	studying
	end' aa(Nʉ) paDikkyunnadʉ?	What are (you) studying?
	niŋŋaL end' aa(Nʉ) paDikkyunnadʉ?	What are you studying?
	paDikkyunnu	studying
	endʉ paDikkyunnu?	What are (you) studying?
	niŋŋaL endʉ paDikkyunnu?	What are you studying?
5.	malayaaLam	Malayalam
	malayaaLam paDikkyunnu.	(I'm, He/s) studying Malayalam.
	ñaan malayaaLam paDikkyunnu.	I'm studying Malayalam.
	paDikkyunnadʉ	studying
	malayaaLam aa(Nʉ) paDikkyunnadʉ.	(I'm, He's) studying Malayalam.
	ñaan malayaaLam aa(Nʉ) paDikkyunnadʉ.	I'm studying Malayalam.
	avan malayaaLam aa(Nʉ) paDikkyunnadʉ.	He's studying Malayalam.
6.	vaayikkyunnu	playing (instrument)
	giTTaar vaayikkyunnu.	A guitar is being played.
	aa peŋkuTTi	that girl
	aa peŋkuTTi giTTaar vaayikkyunnu.	That girl is playing a guitar.
7.	patram	newspaper
	patram vaayikkyunnu.	A newspaper is being read.
	saarʉ	Sir
	saarʉ patram vaayikkyunnu.	Sir is reading a newspaper.
8.	vaayikkyunnadʉ	playing/reading
	end' aa(Nʉ) vaayikkyunnadʉ?	What is being played/read?
	giTTaar aa(Nʉ) vaayikkyunnadʉ.	A guitar is being played.
	patram aa(Nʉ) vaayikkyunnadʉ.	A newspaper is being read.

Since both /kaappi kuDikkyunnu/ and /kaappiyaaNʉ kuDikkyunnadʉ/ mean essentially the same thing ("He is drinking coffee"), you may wonder when to use which form. It seems to be primarily a matter of style and varies from region to region and even speaker to speaker. So it is largely a matter of individual preference. However, *every Malayali will use both forms often. He does not use one form to the exclusion of the other*. A few general things can be said about this:

1. /-unnadʉ/ seems to occur more often in questions.
2. If one wants to emphasize the object of the verb, the /-unnadʉ/ form is used.

The conversation drills will give you a feeling for when to use which form. It is probably better to allow this feeling to grow on you rather than trying to analyze it.

DRILL 3: PRONUNCIATION DRILL

Repeat after your teacher, being careful to make good dental "n"s and "d"s for the present tense and present verbal noun endings.

vaayikkyunnu
vaayikkyunnadʉ
čeyyunnu
čeyyunnadʉ
ir̃ikkyunnu
ir̃ikkyunnadʉ

poogunnu
poogunnadʉ
paDikkyunnu
paDikkyunnadʉ
kuDikkyunnu
kuDikkyunnadʉ

Remember to make these sounds with your tongue against the teeth *whenever* you say them, not just for this drill!

DRILL 4: ADDITIVE

Add /eviDeyaaNʉ poogunnadʉ?/ to the noun or phrase provided. A second student will give an appropriate reply.

Example: Teacher: aa klarkʉ
Student 1: aa klark' eviDeyaaNʉ poogunnadʉ?
Student 2: offissil aa(Nʉ) poogunnadʉ.
or offissil poogunnu.

kuTTigaL
aniyan
saarʉ
piččakkaar̃i
Dick

DRILL 5: CONVERSATION

Make up short conversations on the /dik eviDe/ model, substituting other places, activities, etc. Use this model outside of class too!

Grammar Note: /idʉ; adʉ/

Like in English /idʉ/ "this; this thing" is used when the object is close to the speaker, while /adʉ/ "that; that thing" when the object is some distance from the speaker. Be sure to use the right word depending on whether you are close to or away from the object under question.

DRILL 6: RESPONSE DRILL

Give suitable answers to the questions

id' end' aa?	What is this (thing)?

ad' end' aa?	What is that (thing)?

pointing to or holding up objects on hand.

Examples: Teacher (holding up a pen): id' end' aa?
Student: adʉ pen aa(Nʉ).

Teacher (pointing): ad' end' aa?
Student: adʉ joorjinde "shirt" aa(Nʉ).
"That's George's shirt."

Trainees can use these phrases to learn new words.

In Malayalam ***an adjective must be immediately followed by a noun or a noun substitute***. An "adjective" is a word like "good" or "old" that ***describes***, while a noun is the name of a thing (or person). If no noun is there, then /-dʉ/ (meaning "thing" or "one") must be added to the adjective.

This is a good car.
idʉ nalla kaar aaNʉ.

This car is a good one.
ii kaar nallad' aaNʉ.

DRILL 7: REPETITION

ii	this
idʉ	this one/this thing
aa	that
adʉ	that one/that thing
pudiya	new; fresh
pudiyadʉ	new one's; fresh one's

paReya	old
paReyad̲ʉ	old one
n̲alla	good; nice
n̲allad̲ʉ	good one; nice one

DRILL 8: REPETITION

1.	id̲ʉ pud̲iya kaar' aa(Nʉ).	This (one) is a new car.
	ii kaarʉ pud̲iyad̲' aa(Nʉ).	This car is a new one.
2.	ad̲ʉ pud̲iya muTTayaa(Nʉ).	That (one) is a fresh egg. or, Those (ones) are fresh eggs.
	aa muTTa pud̲iyad̲' aa(Nʉ).	That egg is (a) fresh (one). or, Those eggs are fresh (ones).
3.	ad̲ʉ paReya saykil aa(Nʉ).	That (one) is an old cycle.
	aa saykil paReyad̲' aa(Nʉ).	That cycle is an old one.
4.	id̲ʉ paReya reDiyo aa(Nʉ).	This (one) is an old radio.
	ii reDiyo paReyad̲' aa(Nʉ).	This radio is an old one.
5.	id̲ʉ n̲alla saar̃iyaa(Nʉ).	This (one) is a nice sari.
	ii saar̃i n̲allad̲' aa(Nʉ).	This sari is a nice one.

DRILL 9: TRANSFORMATION

Change /id̲ʉ/ type sentences to /ii/ type sentences and vice versa and translate.

Example: Teacher: id̲ʉ pud̲iya saar̃iyaaNo?

Student: ii saar̃i pudiyad̲' aaNo?

Is this sari a new one?

Teacher: aa kuTTi n̲allad̲' aaNʉ.
Student: adʉ n̲alla kuTTiyaaNʉ.
That is a good child.

1. ii paal pud̲iyad̲' alla.
2. ad̲ʉ paReya biskett' aa(Nʉ). (stale)
3. id̲ʉ n̲alla saykil aaNo?
4. aa hoTTaL pud̲iyad̲' aa(Nʉ).
5. aa viiD' ended̲' aa(Nʉ).

DRILL 10: CONVERSATION ("saar̃igaL")

pud̲iya vaakkugaL

mañña	yellow
n̲iila	blue
vaaŋŋaNam	want to buy
n̲aaLe	tomorrow
pooyi vaaŋŋikkyaam	(let's) go and buy

Amer. girl: o! vaLar̃e n̲alla saar̃i. pud̲iyad̲' aaNo?
Mal. girl: alla. paReyad̲' aa(Nʉ). ii mañña saar̃i pud̲iyad̲' aa(Nʉ).
Amer. girl: id̲um n̲allad̲' aa. enikky' or̃ʉ n̲iila saar̃i vaaŋŋaNam.
Mal. girl: n̲amma'kkʉ n̲aaLe pooyi vaaŋŋikkyaam.

Pronunciation Note:

/id̲um n̲allad̲' aa/ will assimilate, becoming /id̲un̲ n̲allad̲' aa/.

DRILL 11: TRANSLATION

Let's go to town tomorrow.
Is this (one) a new sari?
This rice is good.
Is that meat fresh?
What time is it?
It's seven o'clock.
John is playing the guitar.

DRILL 12: CONVERSATION ("What Time?")

friend:	eya jak, biiččil poogaam!	Hey Jack, let's go to the beach.
Jack:	šer̃i. et̲ra maNikkyʉ poogaam.	Good. What time shall we go?
friend:	muun̲n̲ʉ maNikkyʉ šer̃iyo?	Is three o'clock o.k.?
Jack:	oo.	Yeah.

Grammar Note: /et̲ra maNikkyʉ/

The /-kkyʉ/ of /maNikkyʉ/ is the dative case ending.

DRILL 13: REPETITION

r̃aaman et̲ra maNikkyʉ paTTaNat̲t̲il poogun̲n̲u?
n̲aaLe et̲ra maNikkyʉ klaassil poogaam?
et̲ra maNikkyʉ giTTaar vaayikkyaam?
n̲iŋŋaL et̲ra maNikkyʉ kaappi kuDikkyun̲n̲u?
et̲ra maNikky' aa(Nʉ) malayaaLam paDikkyun̲n̲ad̲ʉ?

DRILL 14: RESPONSE

Give appropriate responses to the questions of Drill 12 above.

DRILL 15: RESPONSE

Make up additional questions with /eṯra maNikkyʉ/ and give suitable answers.

pud̲iya vaakkugaL

Nouns

launjʉ	lounge
malayaaLam	Malayalam
giTTaar	guitar
pat̲ram	newspaper
offissʉ	office
kaarʉ	car
saykil	cycle, bicycle
reeDiyo	radio
saar̃i	sari

Adjectives

pud̲iya; pud̲iyad̲ʉ	new, fresh; new one, fresh one
paReya; paReyad̲ʉ	old, stale; old one, stale one
n̲alla; n̲allad̲ʉ	good, nice; good one, nice one
ende; ended̲ʉ	my; mine
mañña	yellow
n̲iila	blue

Adverbs

aviDe	there
n̲aaLe	tomorrow

Verb Roots

ir̃ikky-	to sit
čeyy-	to do
paDikky-	to study
vaayikky-	to read; to play (instrument)

Other Verb Structures

pua	Let's go (a contraction of /poogaam/)
vaaŋŋaNam	want to buy
pooyi vaaŋŋikkyaam	(Let's) go and buy

Function Words

-unnu	present tense ending
-unnadʉ	present verbal noun ending

iuNiT r̃aNDʉ

paaDam on̲n̲ʉ

DRILL 1: RESPONSE

Give an appropriate response to the following questions. One possible answer would be /on̲n̲um veeNDa/, "I don't want anything."

1. miin veeN'o eračči veeN'o? (Do you want fish or meat?)
2. paal veeN'o veLLam veeN'o avanʉ?
3. čaarlikkyʉ čaaya veeN'o kaappi veeN'o? (Charlie).
4. miiŋkari veeN'o eraččikari veeN'o n̲iŋŋa'kkʉ?
5. sigarettʉ veeN'o biiDi veeN'o? (A /biiDi/ is a native Indian cigarette made of a small rolled-up tobacco leaf.)

DRILL 2: CONVERSATION ("What Language Are You Studying?")

1st: n̲iŋŋaL paDikkyun̲n̲ad̲ʉ malayaaL'o hin̲d̲iyo?
2nd: ñaan malayaaLam aaNʉ paDikkyun̲n̲ad̲ʉ.
1st: oo, ad̲ʉ prayaasamuLLa bhaašeyaaN' alle!
2nd: eeya. at̲ra prayaasam illa.

pud̲iya vaakkugaL

hin̲d̲i	Hindi
prayaasamuLLa	difficult (adjective)
bhaaša	language
eeya	an exclamation
at̲ra	that much
prayaasam	difficult (noun)

Pronunciation Note: /r̃/

Compare the diagrams for /r̃/ (page 92) and /r/ (page 93). Notice that the tongue is considerably closer to the front teeth for /r̃/. Also the tongue is wider and the sides of the tongue may actually touch the pre-molar teeth.

DRILL 3: /r̃/ and /r/ compared

Compare the following sets of rhyming words, concentrating first on hearing that the sounds are actually different.

kari (curry)	kar̃i (soot, coal)
ariññu (knew)	ar̃iññu (cut)
aarʉ (six)	aar̃ʉ (who?)

You may notice some difference in the quality of the vowel /a/ on either side of the /r̃/ and /r/. Although you may be quite aware of this difference in vowel quality, many Malayalis don't even hear it. They consider the /a/ of /kari/ and the /a/ of /kar̃i/ to be the same sound and are not conscious of any difference. In the same way most native English speakers don't hear any difference between the two "p"s in "paper" even though there really is a difference.

Listen again to the pairs of rhyming words. Repeat after your instructor. You will probably find that your teacher is happier with your pronunciation if you *don't* make the vowels different. As with the English "r" sound that we hear in the vowel before a retroflex sound (as in /viiDʉ/, see pp. 37, 40) this difference in vowel quality is only a "side effect." It may help you recognize whether the sound you hear is /r/ or /r̃/.

DIAGRAM 10

MalayaaLam /r̃/

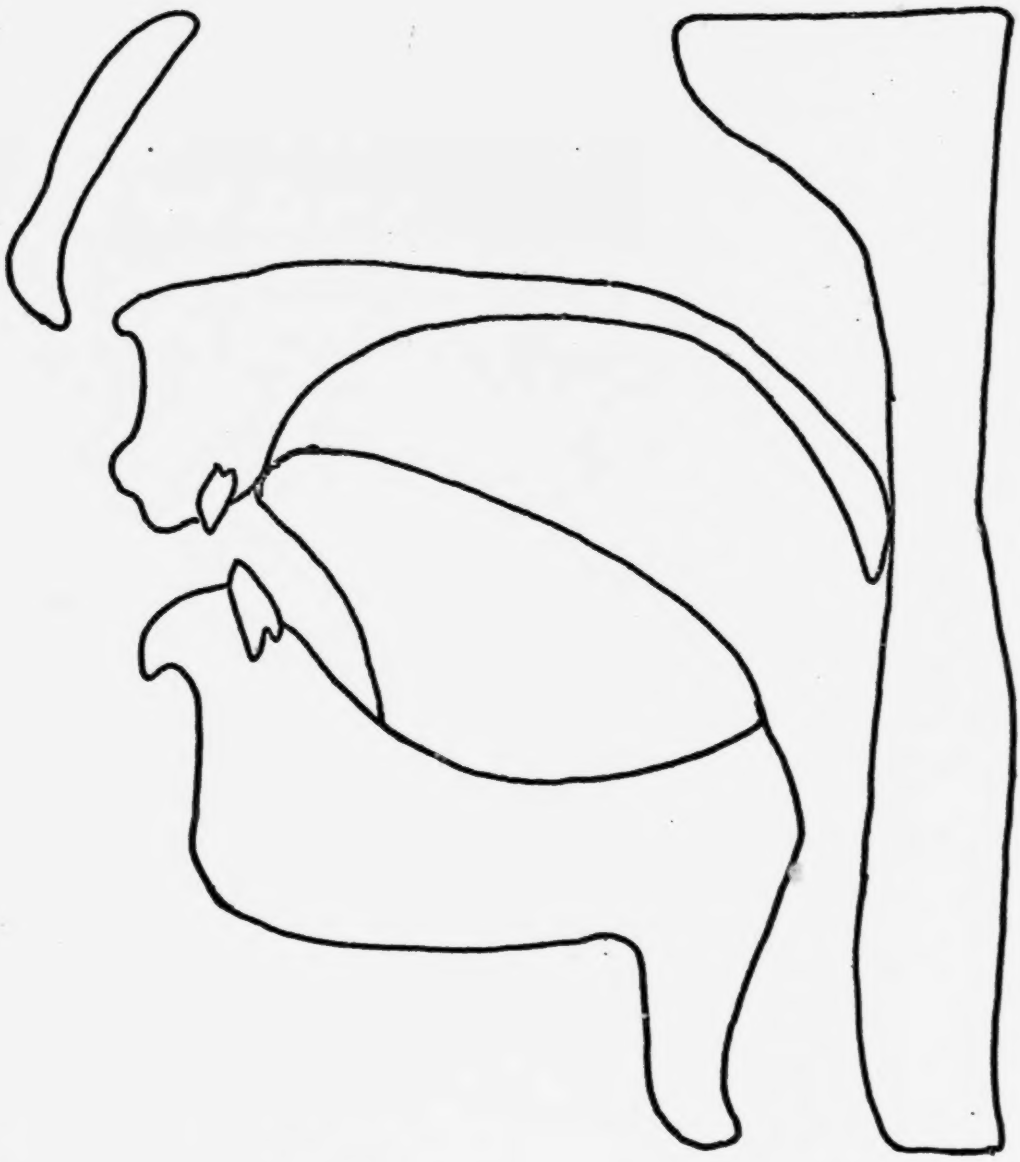
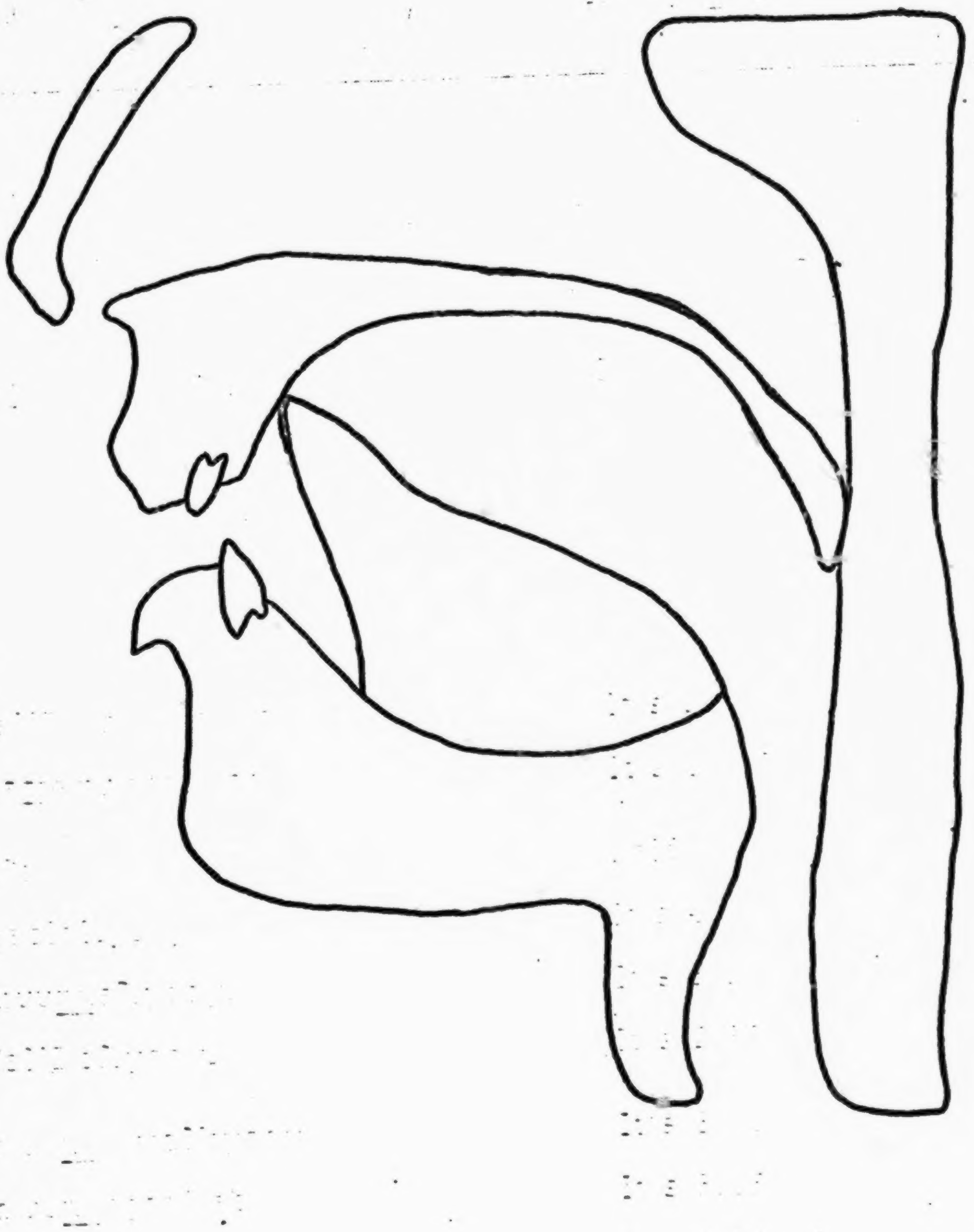


DIAGRAM 11

MalayaaLam /r/



DRILL 4: PRONUNCIATION /r̃/

Words you have learned having the sound /r̃/:

šer̃i
saar̃i
peer̃ʉ
or̃akke
vaLar̃e
nookker̃udʉ

avar̃uDe
piččakkaar̃an
miiŋkaar̃i
kuuTTʉgaar̃i
r̃aNDʉ
ir̃ikkyunnu

DRILL 5: REPETITION

1.	kaal	quarter; one fourth
	eTTegaal aayi	It's 8:15.
	pattʉ maNiyaayi	It's 10:00.
	pattegaal aayi	It's 10:15.
	eeRegaal aayi	It's 7:15.
2.	mukkaal	three quarters
	eTTemukkaal aayi	It's 8:45.
	r̃aNDe mukkaal aayi	It's 2:45.
	pattemukkaal aayi	It's 10:45.
3.	ar̃a	half
	naalar̃iyaayi	It's 4:30.
	muunnar̃iyaayi	It's 3:30.
	r̃aNDar̃iyaayi	It's 2:30.
4.	muunnʉ maNiyaayi	It's 3:00.
	muunnegaal aayi	It's 3:15.
	muunnar̃iyaayi	It's 3:30.
	muunnemukkaal aayi	It's 3:45.

5.	n̲aalʉ maNiyaayi	It's 4:00.
	n̲aalegaal aayi	It's 4:15.
	n̲aalañiyaayi	It's 4:30.
	n̲aalemukkaal aayi	It's 4:45.
6.	aarʉ maNiyaayi	It's 6:00.
	aaregaal aayi	It's 6:15.
	aarañiyaayi	It's 6:30.
	aaremukkaal aayi	It's 6:45.

DRILL 6: RESPONSE

The teacher or a student will write a time or draw a clock on the board and ask

e t̲ra maNiyaayi?

Students will give appropriate answers.

DRILL 7: REPETITION

1.	paaDaam	(Let's) sing.
	paaTTʉ	song
	paaTTʉ paaDaam	(Let's) sing a song.
	n̲ama'kkʉ paaTTʉ paaDaam.	Let's sing a song.
	malayaaLam	Malayalam
	n̲amma'kkʉ malayaaLam paaTTʉ paaDaam	Let's sing a Malayalam song!
2.	paaDikkyaam	(Let's) play (it).
	graamofoon	gramophone; phonograph

graamofoon paaDikkyaam	(Let's) play the phonograph.
n̲amma'kkʉ graamofoon paaDikkyaam.	Let's play the phonograph!

Note: /paaDikky-/ literally means "cause something to sing."

3.	vaaŋŋikkyaam	(let's) buy; (let's) get
	graamoffon vaaŋŋikkyaam	(Let's) buy a phonograph.
	pat̲ram	newspaper
	pat̲ram vaaŋŋikkyaam	(Let's) get a newspaper.
	saar̃i	sari
	ii mañña saar̃i	this yellow sari
	ii mañña saar̃i vaaŋŋikkyaam	(Let's) buy this yellow sari.
	n̲amma'kk' ii mañña saar̃i vaaŋŋikkyaam.	Let's buy this yellow sari.

DRILL 8: REPETITION

aar̃ʉ?	who?
aar̃' okkyʉ	who all?
viiTTil aar̃' okky' uNDʉ?	Who all is at home? (i.e. "in your family")

DRILL 9: RESPONSE

Give a complete answer to the question

(n̲iŋŋaLuDe) viiTTil aar̃' okky' uNDʉ?

Other students might prod the one answering with questions about family members' names, occupations, etc.

DRILL 10: TEACHER RESPONSE

Ask your teacher questions about his home and family.

DRILL 11: REPETITION

1.	ii saar̃i čeeččiyuDed' aaNo?	Is this sari Chechi's?
	idʉ čeeččiyuDe saar̃iyaaNo?	Is this Chechi's sari?
2.	aa patram niŋŋaL'Ded' aaNo?	Is that paper yours?
	adʉ niŋŋaL'De patram aaNo?	Is that your paper?
3.	ii kaappi addeehattinded' aaNo?	Is this coffee his?
	idʉ addeehattinde kaappiyaaNo?	Is this his coffee?
4.	ii biiDi aar̃uDed' aaNʉ?	Whose biidi is this?
	id' aar̃uDe biiDiyaaNʉ?	Whose biidi is this?

Note:

Notice that the question is formed with /aaNo?/ in the first three sets, while the fourth set contains the question word /aar̃uDe?/. Thus the verb in the fourth set is /aaNʉ/ instead of /aaNo?/. (See grammar note, to be found in iuNiT onnʉ, paaDam onnʉ.)

DRILL 12: RESPONSE

Holding up or pointing to various objects in the room, the teacher or students should ask questions of the types:

ii ______ aar̃uDed' aaNʉ?

id' aar̃uDe ______ aaNʉ?

Others will answer appropriately.

Examples:

1. (Q.) ad̲' aar̃uDe sweTTar aaNʉ?

(A.) ad̲ʉ juDiyuDe sweTTar aaNʉ.

2. (Q.) aa pust̲agam aar̃uDed̲' aaNʉ?

(A.) ii pust̲agam ended̲' aaNʉ.

pudiya vaakkugaL

Nouns

sigarettʉ	cigarette (Western style)
biiDi	cigarette (Indian style)
hindi	Hindi
bhaaša	language
prayaasam	difficulty
kaal	one fourth; one quarter
mukkaal	three fourths; three quarters
ar̃a	one half
paaTTʉ	song
graamofoon	gramaphone; phonograph

Adjectives

prayaasamuLLa	difficult
atra	that much

Verb Roots

paaD-	to sing
paaDikky-	to make sing; to play (phonograph)

Question Words

aar̃u?	who?
aar̃'okkyʉ?	who all?
aar̃uDe?; aar̃uDedʉ?	whose?

Expressions

onnum veeNDa	Nothing is wanted; (I) don't want anything.

iuNiT r̃aNDʉ

paaDam r̃aNDʉ

Grammar Note: Past Tense

The past tense is the only irregularly formed tense in Malayalam. Though one can make a few general rules about which of the several endings to add, etc., there is really no system simple enough to be useful. So the only practical solution is simply to memorize the past tense of each verb.

DRILL 1: REPETITION

kaRikkyun̲n̲u	eat and/or drink; consume
kaRičču	ate and/or drank; consumed
kuDikkyun̲n̲u	drink
kuDičču	drank
vaayikkyun̲n̲u	read; play (an instrument)
vaayičču	read; played
kaaNun̲n̲u	see
kaNDu	saw
paaDun̲n̲u	sing
paaDi	sang

DRILL 2: TRANSFORMATION

Change present to past tense or vice versa and translate.

Teacher: kuDikkyun̲n̲u

Student: kuDičču "drank"

Teacher: paaDi

Student: paaDun̲n̲u "sing"

paaDun̲n̲u

kaNDu

kuDičču

vaayikkyun̲n̲u

kaaNun̲n̲u

vaayičču

paaDi

kaRikkyun̲n̲u

kuDikkyun̲n̲u

DRILL 3: CONVERSATION ("Did You See the Play?")

1st:	in̲n̲ale draama kaNDo?	Did you see the play yesterday?
2nd:	kaNDu	Yes.
1st:	n̲an̲n̲aayiřun̲n̲o?	Was it good?
2nd:	n̲an̲n̲aayiřun̲n̲u.	Yes, it was.

Grammar Note:

Notice in the above conversation that to say "yes" you simply repeat the verb.

DRILL 4: CONVERSATION ("A Horrible Breakfast")

/n̲i/	you (familiar form, used for close friends and children)
/řaavile/	morning

1st Trainee:	n̲i r̃aavile kaappi 'uDiččo?	Did you drink the coffee this morning?
2nd Trainee:	kuDičču.	Yes.
/čiit̲t̲a/		(bad)
1st Trainee:	vaLar̃e čiit̲t̲a kaappiyaaN' alle?	It's really awful coffee, isn't it?
2nd Trainee:	ad̲e, ad̲e.	You bet.
1st Trainee:	roTTi kaRiččo?	Did you eat the bread?
/aayir̃un̲n̲u/		(was, were)
2nd Trainee:	kaRiččilla. vaLar̃e paReyad̲' aayir̃un̲n̲u.	No. It was too stale.

DRILL 5: PRONUNCIATION /R/

Concentrate on making a good /R/ in the following words.

kaRiččo?
kaRičču
kaRiččilla
paReya
paReyad̲' aayir̃un̲n̲u.
kaRiččilla. paReyad̲' aayir̃un̲n̲u.

Grammar Note: The Past Verbal Noun

In iuNiT on̲n̲ʉ, paaDam anjʉ you learned how /-ad̲ʉ/ is added to the present tense of the verb, making it into a *Present Verbal Noun*. In the same way the *past verbal noun* is formed from the past tense plus /-ad̲ʉ/.

in̲n̲ale aar̃ʉ paaDi?	Who sang yesterday?
in̲n̲ale aar̃' aaNʉ paaDiyad̲ʉ?	Who sang yesterday?
in̲n̲ale sinama kaNDu.	Yesterday I saw a movie.
in̲n̲ale sinamayaaNʉ kaNDad̲ʉ.	Yesterday I saw a movie.

As with the present tense and present verbal noun, the past tense and past verbal noun have essentially the same meaning. It is a question of style which one is used when.

DRILL 6: CONVERSATION ("Who's Singing?")

	ippooL	now, just now
	n̲an̲n̲aayi	well (adverb)
1st:	aar̃' aaNʉ ippoo' paaDiyad̲ʉ?	Who was that singing just now?
2nd:	jaaN aaNʉ paaDiyad̲ʉ.	That was John singing.
1st:	avan n̲an̲n̲aayi paaDun̲n̲u alle.	He sings well, doesn't he.
2nd:	ad̲e.	Yes.

DRILL 7: REPETITION

kaNDu	saw
kaNDad̲ʉ	saw
kuDičču	drank
kuDiččad̲ʉ	drank
paaDi	sang
paaDiyad̲ʉ	sang
kaRičču	ate and drank
kaRiččad̲ʉ	ate and drank

vaayičču	played (instrument); read
vaayiččad̲ʉ	played (instrument); read

DRILL 8: TRANSFORMATION

Change the past tense verb to past verbal noun and vice versa.

Teacher: vaayičču
Student: vaayiččad̲ʉ

Teacher: paaDiyad̲ʉ
Student: paaDi

kaRičču
kuDiččad̲ʉ
vaayiččad̲ʉ
kaNDu
kaRiččad̲ʉ
paaDiyad̲ʉ
kuDičču
kaNDad̲ʉ
vaayičču
paaDi

DRILL 9: CONVERSATION ("What Were You Reading?")

1st:	ippooL n̲iŋŋaL en̲d̲' aaNʉ vaayiččad̲ʉ?	What were you reading just now?
2nd:	"Blossoms in the Dust" aaNʉ vaayiččad̲ʉ.	I was reading "Blossoms in the Dust."
1st:	et̲ra čaapttar vaayičču?	How many chapters have you read?
2nd:	anjʉ čaapttar.	Five.

Pronunciation Note:

In rapid speech the final /-L/ of /ippooL/ will often drop. So you hear /ippoo' niŋŋaL end' aaNʉ vaayiččadʉ?/.

DRILL 10: FIELD EXERCISE (Past Tense)

Since there is no way to "figure out" what the past tense ending of a verb will be, it is a good idea to find out what the past tense is whenever you learn a new verb.

In Kerala you will often be learning in informal situations—by simply talking to people you meet on the street, children who come to your house to play, etc. Usually you can get such people to supply you with the past tense by trying to put your newly-found verb in a sentence with /innale/ "yesterday" or /kaRiñña maasam/ "last month." It might help to precede it with the phrase /idʉ šer̃iyo?/.

In this exercise your teacher will pretend he doesn't know English. You are to find out from him the past tense forms of the following verbs.

Example: Student: idʉ šer̃iyo? innale endʉ čeyyunnu?
Teacher: šer̃iyilla. čeydu. innale endʉ čeydu.
Student: čeydu. innale endʉ čeydu.

(Always repeat the sentence the correct way.)

poogunnu	go, going
parayunnu	say, saying
paDikkyunnu	study, studying
paaDikkyunnu	turn on (phonograph)
ir̃ikkyunnu	sit, sitting
čeyyunnu	do, doing

DRILL 11: REVIEW

Review *Drill 2, Conversation* ("What Language Are You Studying"), page 90.

DRILL 12: TRANSFORMATION

Put the conversation "What Language Are You Studying," page 90, into the past tense.

DRILL 13: REVIEW PRONUNCIATION

Review Drills 3 and 4 (/r̃/ and /r/), pages 91 and 94.

pudiya vaakkugaL

Nouns

draama	drama, play
innale	yesterday
řaavile	morning
maasam	month

Pronouns

ni	you (for children and close friends)
ninde	("your," possessive case)
ninakkʉ	("you; to/for you," dative case)

Adjectives

čiitta	bad
kaRiñña	finished; last

Adverbs

nannaayi	well
ippooL	now; just now

Past Tense of Verbs

vaayičču (vaayikkyunnu)	read; played
kaRičču (kaRikkyunnu)	ate and drank
kuDičču (kuDikkyunnu)	drank
kaNDu (kaaNunnu)	saw
pooyi (poogunnu)	went
paraññu (parayunnu)	said
paDičču (paDikkyunnu)	studied
paaDičču (paaDikkyunnu)	played; turned on (phonograph)
paaDi (paaDunnu)	sang
iřunnu (iřikkyunnu)	sat
čeydu (čeyyunnu)	did
aayiřunnu	was/were

iuNiT r̃aNDʉ

paaDam muun̲n̲ʉ

Pronunciation Note: The Alveolar Sounds /t, d, n/

In the transcription these sounds are *not underlined* and *not capitalized.* These sounds are quite similar to their English counterparts t, d and n, the point of contact between tongue and roof of mouth being on the alveolar ridge for both languages. (That's why they're called "alveolar.")

But whereas the tongue is quite pointed for the English sounds, it is more *flattened* for the Malayalam sounds and more of the tongue's upper side has contact with the roof of the mouth. Compare Diagrams 12 and 13 with 4 and 5.

DRILL 1: PRONUNCIATION

Listen carefully to the following rhyming words containing dental, alveolar and retroflex sounds. See if you can hear the difference. Don't worry about learning the meaning of the words. Meanings are included to demonstrate that the differences between dental, alveolar and retroflex sounds are really important.

pat̲t̲ʉ	ten
pattʉ	grain of cooked rice
paTTʉ	silk
pat̲t̲i	hood of cobra
patti	about
paTTi	dog
katta	shock of grain
kaTTa	mud brick

manam	mind
maNam	odor; smell
waanam	sky
waaNam	fireworks
kaananam	forest
kaaNaNam	should see
panni	pig
pani	fever
paNi	job; work

You may notice that the vowel /a/ on either side of an alveolar sound, sounds slightly different than the /a/ on either side of a dental or retroflex sound.

As with the difference in /a/ on either side of /r/ and /r̃/ (/kari/ vs. /kar̃i/) this difference is not usually heard or noticed by the Malayali. It is simply a "side effect" of the way the alveolar sound is made. Guard against over-exaggerating this difference in your own pronunciation—but remember it as a helpful way to distinguish between alveolar and dental or retroflex sounds.

Listen again as your teacher says the words in Drill 1. Then repeat after him.

DRILL 2: PRONUNCIATION

The following are some words you have learned having alveolar sounds. Notice the alveolar /d/ occurs only after an /n/. (/ende/ "my"; /avande/ "his"; /addeehattinde/ "his")

DIAGRAM 12

Malayalam /t; d/

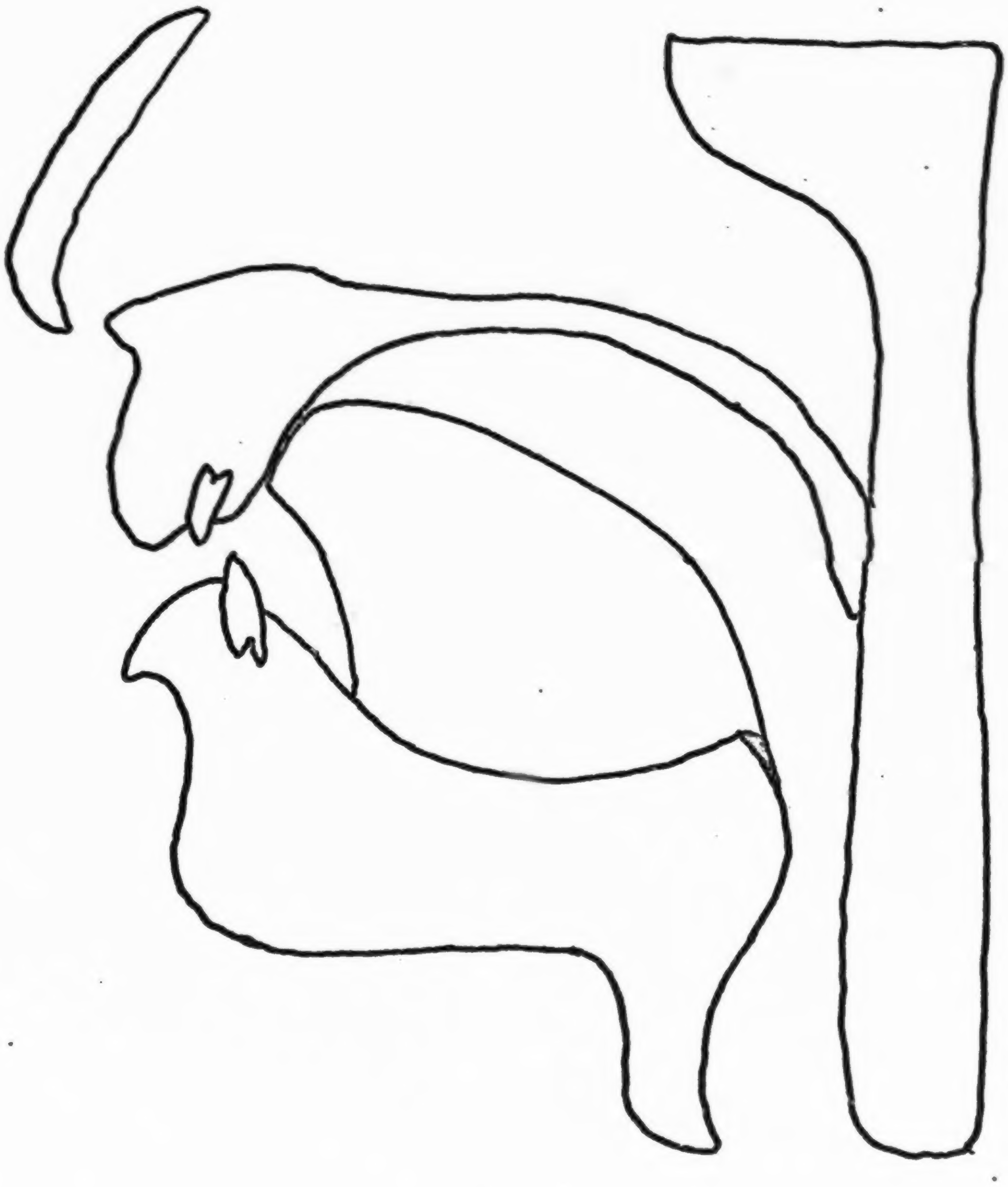
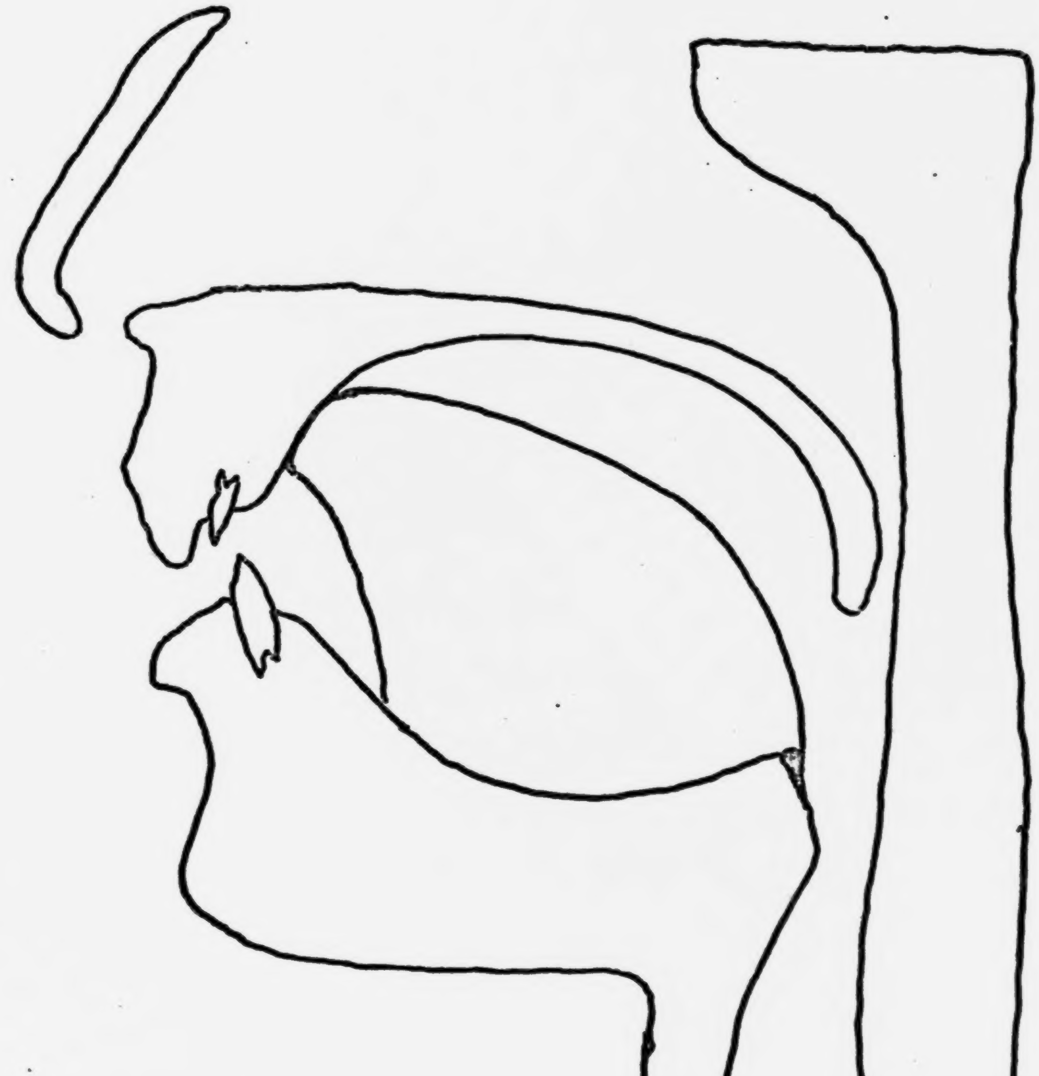


DIAGRAM 13

Malayalam /n/



ñaaⓝ, eⓝⓓe, eⓝikkyʉ
avaⓝ, avaⓝⓓe, avaⓝʉ
aḏḏeehaṯṯiⓝⓓe, addeehaṯṯiⓝʉ

miiⓝ
čemmiiⓝ
graamofooⓝ

maⓝassil aayi
paⓝ'saar̃a
siⓝama
aⓝjʉ

biskeⓣⓣʉ
sigareⓣⓣʉ

Grammar Note: Positive and Negative Imperatives /-u; -er̃uḏʉ/

An imperative is a command, but there are many degrees of command. In English the positive imperative runs the gammet from "You do this today, or else" to "Would you mind doing this today." Even "Why don't you do it today" is an imperative, though a very mild one.

On the negative side, we see a full range, too, from "Don't you dare do that here," down to "I think it's probably better if you don't do it here." Though some of the milder imperatives can be called suggestions if we look only at their words, the situations where they occur will make it plain that this is only a very polite way of saying "don't."

Malayalam also has a full range of both positive and negative imperatives, but we have picked out one medium strength positive and one negative which you can safely use in most situations. Luckily, they are completely regular and very simple. Adding /-u/ to the verb stem gives us a moderately polite positive, and /-er̃uḏʉ/ makes a courteous but firm negative.

Examples:	1.	paaDu	"Please sing."
		paaDer̃udʉ	"Please don't song."
	2.	ir̃ikkyu	"Please sit down."
		iĩkkkyer̃udʉ	"Please don't sit down."

If you say /onnʉ/ in front of the positive imperative it adds a tone of suggestiveness to the command.

onnu paaDu	"Would you please sing."
onn' ir̃ikkyu	"Would you please sit down."

DRILL 3: REPETITION BUILD-UP

1.	jenal	window
	turakku	please open; open
	jenal turakku.	Please open the window.
	(*Note*: the /n/ of /jenal/ is alveolar.)	
2.	vaadil	door
	vaadil turakku.	Please open the door.
3.	turakker̃udʉ	please don't open
	vaadil turakker̃udʉ.	Please don't open the door.
	jenal turakker̃udʉ.	Please don't open the window.
4.	onnʉ	would you please
	jenal onn' turakku.	Would you please open the window.
	vaadil onn' turakku.	Would you please open the door.
5.	aDekker̃udʉ	please don't close
	vaadil aDekkyer̃udʉ	Please don't close the door.
	jenal aDekkyer̃udʉ.	Please don't close the window.

6.	aDekkyu	please close
	jenal aDekkyu.	Please close the window.
	vaad̲il aDekkyu.	Please close the door.
	pust̲agam aDekkyu.	Please close your books.
7.	·jenal on̲n̲' aDekkyu.	Would you please close the window.
	vaad̲il on̲n̲' aDekkyu.	Would you please close the door.
	pust̲agam on̲n̲' a Dekkyu.	Would you please close your book.

Note: /on̲n̲ʉ/ is used only with positive commands,—i.e. t̲urakku, aDekkyu—*not* with negative commands, like t̲urakker̃ud̲ʉ or aDekkyer̃ud̲ʉ.

DRILL 4: CONVERSATION ("Discomforts of a Summer Training Program")

	/čuuDʉ/	"heat, hot"
Teacher:	il muriyil vaLar̃e čuuD' uNDʉ. aa jenal on̲n̲' t̲urakku.	It's terribly hot in this room. Would you please open that window.
Student:	(getting up to open it) t̲urakaam.	I'll open it.
	/purat̲t̲ʉ/	"outside"
	/valiya/	"great; big"
	/očča/	"noise"
Teacher:	(after some time) purat̲t̲ʉ valiya oččeyaa(Nʉ). aa jenal on̲n̲' aDekkyu.	It's very noisy outside. Please close the window.
	(a student shuts the window)	
	/ir̃ikkyaan/	"to sit"
Another Student:	(short time later) saare, muriyil vaLar̃e čuuD' uNDʉ. ir̃ikkyaan prayaasam aa(Nʉ).	Sir. It's very hot in the room. It's hard (difficult) to sit (here).

	/en̲n̲aal/	"then, if so"
Teacher:	en̲n̲aal aa vaad̲il t̲urakku.	In that case, open the door.
Student:	šer̃i saarʉ.	Yes sir.
	/haaL/	"hall"
	/keeLkaan	"to hear"
Another Student:	(after a while) haaLil valiya oččeyuNDʉ. keeLkaan prayaasam aa(Nʉ).	It's awfully noisy in the hall. It's difficult to hear.
Teacher:	en̲n̲aal vaad̲il aDekkyu.	Then close the door.
	/pattun̲n̲illa/	"impossible"
Another Student:	(a few minutes later) saarʉ, valiya čuuD' uNDʉ. ir̃ikkyaan pattun̲n̲illa.	Sir. It's very hot. It's impossible to sit.
Teacher:	(puzzled and distressed) en̲n̲aal . . .	In that case . . .
	(the bell rings and the teacher says with relief) . . . oo! vaad̲il t̲urakku.	. . . Oh! Open the door.

/saare/ is the vocative case of /saarʉ/. It is used when calling out to /saarʉ/ to get his attention.

Get up and do the actions called for in this and all conversations. You will find the words mean much more if you react to them physically.

DRILL 5: REPETITION BUILD-UP

1.	pust̲agam	book
	n̲ookk-	verb root—to look; to look at; to look after (children)
	n̲ookker̃ud̲ʉ	don't look at
	pust̲aga' nookker̃ud̲ʉ	Don't look at the book.

2.	n̲ookku	look
	pust̲aga' n̲ookku	Look at the book.
	iviDe n̲ookku	Look here.
	aviDe n̲ookku	Look over there.
3.	koNDʉ vaȓu	bring; please bring
	oȓʉ	one
	oȓʉ kaappi koNDʉ vaȓu.	Bring a coffee.
(NS)	oȓʉ kaappi 'oNDʉ vaȓu.	
4.	koNDʉ vaȓeȓud̲ʉ	don't bring
	čaaya koNDʉ vaȓeȓud̲ʉ.	Don't bring tea.
5.	vaykkyu	set; put; place
	aviDe vaykkyu.	Set (it) there.
	čaay' aviDe vaykkyu.	Set the tea there.
6.	vaykkyeȓud̲ʉ	don't set; place; put
	aviDe vaykkyeȓud̲ʉ.	Don't set it there.
	čaay' aviDe vaykkyeȓud̲ʉ.	Don't set the tea there.
	pleyT' aviDe vaykkyeȓud̲ʉ.	Don't set the plate there.
	aa glaass iviDe vaykkyeȓud̲ʉ.	Don't set that glass there.

DRILL 6: CONVERSATION ("Don't Look at the Book")

Teacher: d̲ikkʉ, parayu—"ii kaappiyended̲' aa(Nʉ)."

Dick: (looking at book) ii kaappiyended̲' aa(Nʉ).

Teacher: eeya, pust̲aga' n̲ookkeȓud̲ʉ.

DRILL 7: CONVERSATION ("Bring Some Coffee")

John: eeyʉ, sally, or̃ʉ kaappi koNDʉ var̃u.

Sally: idaa kaappi.

John: meešappurattʉ vaykkyer̃udʉ. iviDe vaykkyu.

pudiya vaakkugaL

idaa	here; here it is (a contraction of idʉ plus aaNʉ)
purattʉ	on; on top of (also "outside")
meeša	table
meešappurattʉ	on the table

Note: In rapid speech /kaappi 'oNDʉvar̃u/. Notice also that the /a/ of /koNDʉvar̃u/ is affected by the following /r̃/. See Pronunciation Note, page 91.

DRILL 8: REPETITION

padinonnʉ	eleven
pandr̃aNDʉ	twelve
padimuunnʉ	thirteen
padinnaalʉ	fourteen
padinanjʉ	fifteen
padinaarʉ	sixteen
padineeRʉ	seventeen
padineTTʉ	eighteen
pattombadʉ	nineteen
ir̃upadʉ	twenty

Pronunciation Note: Make good dental sounds!

DRILL 9: CHAIN

Count from eleven to twenty; from one to twenty.

DRILL 10: REPETITION BUILD-UP

1.	iDu	please put
	kappʉ	cup
	ende kappil pan'saar̃eyiDu.	Please put sugar in my cup.
2.	veLLam	water
	n̲aaraŋya	lemon
	n̲aaraŋya veLLam	lemonade
	pan'saareyiDu	Please put sugar (in).
	n̲aaraŋya veLLat̲t̲il pan'saar̃eyiDu.	Please put sugar in the lemonade.
3.	upp' iDu.	Please put salt (on).
	eraččikky' upp' iDu.	Please put salt on the meat.
4.	iDer̃ud̲ʉ	please don't put
	eraččikky' upp' iDer̃ud̲ʉ.	Please don't put salt on the meat.
5.	pan'saar̃eyiDer̃ud̲ʉ	Please don't put sugar (in).
	ende kappil pan'saar̃eyiDer̃ud̲ʉ.	Don't put sugar in my cup, please.

Note: Notice that with some words "location" is indicated by the locative case (/kappil, veLLat̲t̲il/) and with others by the dative case (/eraččikkyʉ/).

DRILL 11: REPETITION

(Past tense of verbs; positive and negative forms)

kaNDu	saw
kaNDilla	didn't see
kaRičču	ate and/or drank
kaRiččilla	didn't eat/drink
pooyi	went
poo'iyilla	didn't go
paDičču	studied
paDiččilla	didn't study
paaDi	sang
paaDiyilla	didn't sing
vaayičču	played (instrument); read
vaayiččilla	didn't play (instrument); read
keeTTu	heard
keeTTilla	didn't hear

DRILL 12: TRANSFORMATION

Change positive past forms to negative pasts and vice versa. Translate.

Example: Teacher: keeTTu
Student: keeTTilla didn't hear

Teacher: paaDi
Student: paaDiyilla didn't sing

paaDi
paDiččilla

kuDiččilla
kaRičču
kaNDu
keeTTilla
vaayičču
pooiyilla
n̲ookki
iřikkyilla

DRILL 13: CONVERSATION ("A Horrible Breakfast—Part Two")

1st Trainee: n̲i řaavile kaappi 'uDiččo?
2nd Trainee: kuDiččilla. čaaeyaa(Nʉ) kuDiččad̲ʉ.
1st Trainee: kaappi čiit̲t̲' aayiřun̲n̲' alle!
2nd Trainee: ad̲e ad̲e.
1st Trainee: aa roTTi kaRiččo?
2nd Trainee: kaRiččilla. vaLaře paReyad̲' aayiřun̲n̲u.

Note: Notice again that to say "No" you repeat the negative form of the verb.

DRILL 14: REVIEW

Review pp. 101-102, "A Horrible Breakfast" (Drill 4).

pudiya vaakkugaL

Nouns

jenal	window
vaadil	door
čuuDʉ	heat, hot
purattʉ	outside; on top of
očča	noise
haaL	hall
pleyTTʉ	plate
glaass	glass
meeša	table
kappʉ	cup
naaraŋya	lime
naaraŋyaveLLam	lemonade
iviDe	here; this place
aviDe	there; that place

Adjectives

valiya	big, great

Verbs

turakk- (turannu)	to open; opened
aDekky- (aDičču)	to close; closed
keeLkk (keeTTu)	to hear; heard
nookk- (nookki)	to look; looked
koNDʉvař- (koNDʉvannu)	to bring; brought
vaykky- (večču)	to set; set
iD- (iTTu)	to put, turn on; put, turned on

Grammar Words

-e	(added to names) vocative case ending
-u	(added to verbs) positive command
-er̃ud̲ʉ	(added to verbs) negative command

Expressions

on̲n̲ʉ	(before positive command) would you please
en̲n̲aal	then; if so; in that case
ir̃ikkyaan pattun̲n̲illa	it's impossible to sit.

Cardinal Numbers

pad̲inon̲n̲ʉ	eleven
pandr̃aNDʉ	twelve
pad̲imuun̲n̲ʉ	thirteen
pad̲in̲n̲aalʉ	fourteen
pad̲inanjʉ	fifteen
pad̲inaarʉ	sixteen
pad̲ineeRʉ	seventeen
pad̲ineTTʉ	eighteen
pat̲t̲ombad̲ʉ	nineteen
ir̃upad̲ʉ	twenty

iuNiT řaNDʉ

paaDam n̲aalʉ

DRILL 1: REPETITION

Some useful expressions:

	layTT' iDu.	Turn on (put on) the light.
	layTT' iDeřud̲ʉ.	Don't turn on the light.
	layTT' off čeyyu.	Turn off the light.
(NS)	layTT' off 'eyyu.	
	layTT' off čeyyeřud̲ʉ.	Don't turn off the light.
(NS)	layTT' off 'eyyeřud̲ʉ.	
	fan iDu.	Turn on the fan, please.
	fan iDeřud̲ʉ.	Don't turn on the fan.
	fan off čeyyu.	Turn off the fan please.
	fan off čeyyeřud̲ʉ.	Please don't turn off the fan.
(NS)	fan off 'eyyu.	
(NS)	fan off 'eyyeřud̲ʉ.	

Pronunciation Note: Note that the initial /č/ of /čeyyu/ and /čeyyeřud̲ʉ/ often drops at normal speed.

DRILL 2: REPETITION

More useful expressions:

n̲iŋŋaL ippooL paDiččad̲' en̲d̲' aa?	What were you studying just now?
n̲iŋŋaL parañňad̲ʉ manassil aayiyilla.	I didn't understand what you said.

	kuraččʉ kuuDe paDukke parayaamo.	Will you speak a little more slowly, please.
(NS)	koračč' 'uuDe paDukke parayaamo.	

Pronunciation Note: The initial /k/ of /kuuDe/ drops at normal speed—similar to the dropping of /k/ in /kaappi 'uDikkyaam/.

DRILL 3: CONVERSATION ("Which Movie Did You See?")

1st Trainee: ñaan in̲n̲aLeyor̃ʉ sinamaykkyʉ pooyi.

2nd Trainee: eed̲ʉ sinamayaa(Nʉ) kaNDad̲ʉ?

1st Trainee: čemmiin.

or čemmiin aa(Nʉ) kaNDad̲ʉ.

pud̲iya vaakkugaL

eed̲ʉ	which

Note: /eed̲ʉ/ is often pronounced /yeed̲ʉ/.

Grammar Note: "I Wanna" /-aNam/

In the conversation "What a Nice Sari" (p. 85) you learned the verb form /vaaŋŋaNam/ meaning "want to buy" (/enikky' or̃ʉ n̲iila saar̃i vaaŋŋaNam/ "I want to buy a blue sari"). /vaaŋŋaNam/ is actually a combination of the verb root /vaaŋŋ-/ plus /veeNam/ (contracted to /-aNam/).

/-aNam/ can be added to any verb stem and gives either the meaning "want to ______" or "should," "ought to," depending on whether the subject is in the dative or nominative case. When the subject is in the dative case the phrase means "(I) *want* to" (i.e. the subject himself wants to) whereas when the subject is nominative it means "(I) should," "(I) ought to" or "(I) have to" (i.e. there is some outside pressure).

čaarlikkyʉ paaTTʉ paaDaNam.	Charlie wants to sing a song.
ippooL čaarli or̃ʉ paaTTu paaDaNam.	Now Charlie has to (ought to) sing a song.

Very often the subject (whether dative or nominative) is unexpressed. For instance a mother might say to her balky child /ippooL kaRikkyaNam/ "You have to eat now." The subject, tho unexpressed, is clearly to be in the nominative case (/n̲i/) showing that some *outside force* is being exerted on the child. On the other hand, the child might come in demanding food before mealtime, using the same words his mother used /ippooL kaRikkyaNam/. But in this situation the unexpressed subject is in the dative case, /enikkyʉ/, and the meaning is "I want to eat now."

When your teacher says /pust̲agam aDekkyaNam/, is the unexpressed subject /n̲iŋŋaL/ or /n̲iŋŋaLkkʉ/?

You needn't waste time deciding what case the unexpressed subject of all such sentences would be in, so long as you get the meaning of what is said. Usually the situation will make this clear—and that's exactly why the subject can be left out without anybody missing it.

When other forms of /veeNam/ (like /veeN'o, veeNDa, veeNDe/) are added to the verb stem, the resultant forms are as follows.

kaRikkyaN'o?	Do (you) want to eat?
kaRikkyeNDa	(He) doesn't want to eat.
kaRikkyeNDe?	Doesn't (he) want to eat?

DRILL 4: REPETITION BUILD-UP

1.	vaayikkyaNam	have to read; ought to read; want to read
	pat̲ram vaayikkyaNam.	(I, etc.) have to read the newspaper; ought to read the newspaper; want to read the newspaper.
	enikkyʉ pat̲ram vaayikkyaNam.	I want to read the paper.
	(ñaan) pat̲ram vaayikkyaNam.	I have to read the paper; I ought to read the paper.
2.	kuDikkyaNam	(You/I/They, etc.) must drink; ought to drink; want to drink.
	paalʉ kuDikkyaNam.	(You/I/They, etc.) must drink milk; ought to drink milk; want to drink milk.
	n̲i paalʉ kuDikkyaNam.	You drink (your) milk; You must drink the milk (a mother to her child).
	kuTTigaLkkʉ paalʉ kuDikkyaNam.	The children want to drink milk.
3.	paaTTʉ paaDaNam	(Charlie/I/We, etc.) want to sing a song; ought to sing a song; must sing a song.
	ippooL čaarli or̃ʉ paaTTʉ paaDaNam.	Now Charlie has to sing a song (i.e. now it's Charlie's turn).
	čaarlikkyʉ paaTTʉ paaDaNam.	Charlie wants to sing a song.
4.	poogaNam	(Raaman/We, etc.) want to go; have to go.
	uDan̲e	immediately; right away
	uDan̲e poogaNam.	(I) have to go right away; want to go right away.
	n̲amakk' uDan̲e poogaNam.	We want to go right away.

DRILL 5: CONVERSATION ("Which Showing Should We Go To?")

1st: čemmiin kaNDo?
2nd: kaNDilla. n̲iŋŋaL kaNDo?
1st: ñaanum kaNDilla. n̲ama'kk' in̲n̲ʉ řaat̲ri kaaNaan poogaam.
2nd: (y)eed̲ʉ šookkyʉ poogaNam?
1st: laasTTʉ šookkyʉ poogaam.
2nd: šeři.

pud̲iya vaakkugaL

-um	also, too
ñaanum kaNDilla	I didn't see it either.
in̲n̲ʉ	today
řaat̲ri	night
in̲n̲ʉ řaat̲ri	tonight
n̲ammaLkkʉ . . . kaaNaan poogaam	Let's go see it tonight.
laasTTʉ	last

The above conversation is subject to the following assimilations and contractions at normal speed.

1st: čemmiiŋ gaNDo?
2nd: kaNDilla. n̲iŋŋaL 'aNDo?
1st: ñaanuŋ gaNDilla. n̲ama'kk' in̲n̲ʉ řaat̲ri kaaNaa' poogaam.
2nd: yeed̲ʉ šookkyʉ poo'aNam?
1st: laasTTʉ šookkyʉ poogaam.
2nd: šeři.

DRILL 6: REVIEW

Review Drill 3, pages 62-63.

DRILL 7: TRANSLATION

Turn off the light.

Put some sugar in my cup please.

Don't put salt in the coffee.

Put some sugar in the lemonade.

Don't look at the book.

DRILL 8: REVIEW—PRONUNCIATION ALVEOLARS

Review Drills 1 and 2, pages 108-109; 112.

DRILL 9: REVIEW—PRONUNCIATION—/r/ and /r̃/

Review Drills 3 and 4, pages 91 and 94.

DRILL 10: REPETITION

ir̃upattonnʉ	twenty-one
ir̃upattʉr̃aNDʉ	twenty-two
irupattʉmuunnʉ	twenty-three
ir̃upattʉnaalʉ	twenty-four
ir̃upattanjʉ	twenty-five
ir̃upattaarʉ	twenty-six
ir̃upatteeRʉ	twenty-seven
ir̃upatteTTʉ	twenty-eight
ir̃upattombadʉ	twenty-nine
muppadʉ	thirty

Remember—/-tt-/ is dental. Pronounce it that way.

DRILL 11: CHAIN

Count from twenty-one to thirty; from one to thirty.

DRILL 12: REPETITION BUILD-UP

1.	vayassʉ	age
	et̲ra vayassʉ?	how old?
	et̲ra vayass' aayi?	How old are (you)?
	n̲iŋŋaLkk' et̲ra vayass' aayi?	How old are you?
2.	ir̃upat̲t̲ʉn̲aalʉ	Twenty-four.
	ir̃upattʉn̲aalʉ vayass' aayi.	(I'm) twenty-four years old.
	enikky' ir̃upat̲t̲ʉn̲aalʉ vayass' aayi.	I'm twenty-four years old.

DRILL 13: CHAIN

Student one finds out the age of student two—student two of student three, etc.

DRILL 14: RESPONSE

Students should ask one another about the age of a third person (using the name plus dative case ending.)

Example : juuDikky' et̲ra vayass' aayi?
juuDikkyʉ pat̲t̲ombad̲ʉ vayass' aayi.

puḏiya vaakkugaL

Nouns

layTTʉ	light
iṉṉʉ	today; this day
r̃aaṯri	night
iṉṉʉ r̃aaṯri	tonight
vayassʉ	age

Adjectives

laasTTʉ	last

Verb Roots

off čeyy-	turn off

Adverbs

kuraččʉ kuuDe ([koračč' 'uuDe])	a little more
paDukke	slowly; softly
uDane	immediately, right away

Question Words

(y)eeḏʉ?	which?

Grammar Words

dative . . . /-aNam/	want to ______
nominative . . . /-aNam/	should ______; ought to ______; have to ______

Cardinal Numbers

ir̃upaṯṯoṉṉʉ	twenty-one
ir̃upaṯṯʉr̃aNDʉ	twenty-two
ir̃upaṯṯʉmuuṉṉʉ	twenty-three
ir̃upaṯṯʉṉaalʉ	twenty-four
ir̃upaṯṯanjʉ	twenty-five
ir̃upaṯṯaarʉ	twenty-six

Cardinal Numbers (cont.)

ir̃upat̲t̲eeRʉ	twenty-seven
ir̃upat̲t̲eTTʉ	twenty-eight
ir̃upat̲t̲ombad̲ʉ	twenty-nine
muppad̲ʉ	thirty

iuNiT r̃aNDʉ

paaDam anjʉ

DRILL 1: FIELD EXERCISE

/t̲ar̃-/ and /koDukk-/ (past tenses are /t̲an̲n̲u/ and /koDut̲t̲u/) both mean "to give" (gave). Examine the sentences below and figure out when Malayalam uses /t̲ar̃-/ and when /koDukk-/. Note that the recipient is in the dative case; the giver (when expressed) in the nominative case.

enikky' ad̲ʉ tar̃u.	Give that to me.
ñaŋŋaLkk' ad̲ʉ t̲ar̃u.	Give that to us.
n̲iŋŋaLkk' ii pust̲agam t̲an̲n̲u.	(I/He) gave that to you.
n̲inakk' ii pust̲agam t̲an̲n̲u.	(I/He) gave that to you.

(/n̲inakkʉ/ is the dative of /n̲i/)

ayaaL n̲iŋŋaLkk' ii pust̲agam t̲an̲n̲u.	He gave this book to you.
ayaaL enikky' or̃ʉ sigarettʉ t̲an̲n̲u.	He gave me a cigarette.
avaLkk' ad̲ʉ koDukku.	Give that to her.
avan' ad̲ʉ koDukku.	Give that to him.
ad̲d̲eehat̲t̲in' ad̲ʉ koDukku.	Give that to him.
ñaan ayaaLkk' or̃ʉ sigarettʉ koDut̲t̲u.	I gave him a cigarette.
ayaaL avarkkʉ pud̲iya saar̃i koDut̲t̲u.	He gave her a new sari.
avanʉ paysa koDukker̃ud̲ʉ.	Don't give him money.
ñaan ayaaLkk' or̃ʉ sigarettʉ koDut̲t̲u.	I gave him a cigarette.
ayaaL enikky' or̃ʉ sigarettʉ tan̲n̲u.	He gave me a cigarette.

ñaan ṉiŋŋaLkk' ii pusṯagam ṯaṉṉu.	I gave you this book.
ṉiŋŋaL enikky' ii pusṯagam ṯaṉṉu.	You gave me this book.
avar ayaaLkkʉ paysa koDuṯṯu.	She (They) gave him money.
ayaaL avarkkʉ paysa koDuṯṯu.	He gave her (them) money.

The answer will be found following this lesson's puḏiya vaakkugaL.

DRILL 2: REPETITION

koDukku

koDukkeřuḏʉ

koDuṯṯu

koDuṯṯilla

ṯařu

ṯařeřuḏʉ

ṯaṉṉu

ṯaṉṉilla

Pronunciation Note: Notice that the /a/ of /ṯař-/ is affected by the following /ř/. Be sure you're making good dental sounds. Don't be afraid to stick your tongue out!

DRILL 3: REPETITION

Repeat the sentences of Drill 1, pp. 132-133, after your teacher.

DRILL 4: ADDITIVE

Add either /ṯar̃u/ or /koDukku/ depending on who the recipient is. Then repeat the entire sentence.

Example: Teacher: avarkk' eračči . . .
Student: koDukku; avarkk' eračči koDukku.

avarkkʉ saar̃i . . .
enikkyʉ eračči . . .
ñaŋŋaLkkʉ muTTa . . .
ayaaLkkʉ sigarettʉ . . .
enikkyʉ r̃aNDʉ muTTa . . .

DRILL 5: ADDITIVE

Add either /ṯaṉṉilla/ or /koDuṯṯilla/. Then repeat the entire sentence.

avanʉ paysa . . .
ñaan ṉiŋŋaLkkʉ paysa . . .
aa piččakkaar̃anʉ paysa . . .
enikkyʉ paysa . . .
aḏḏeehaṯṯinʉ paysa . . .

DRILL 6: CONVERSATION ("Buying a Light bulb")

Shopkeeper: eṉḏʉ veeNam?
Customer: or̃ʉ baLbʉ veeNam.
Shopkeeper: veLLa baLbʉ maḏiyo?
Customer: veeNDa. ṉiila baLbʉ veeNam.
Shopkeeper: ippoo' ṯar̃aam. (giving the packet) iḏaa baLbʉ.
Customer: eṉḏ' aa' vila?

Shopkeeper: r̃aNDʉ r̃uuba.

Customer: (giving the money) šer̃i.

pud̲iya vaakkugaL

veLLa baLbʉ mad̲iyo?	Is a white bulb O.K.?
ippooL t̲ar̃aam	I will give it (to you) right now. (or in "Indian English," I am just now giving.)
vila	price
r̃uuba	rupee (7 1/2 rupees to one dollar)

Pronunciation Note: Notice that /vila/ sounds [vela] when spoken at normal speed—following the old rule that /i/ becomes [e] when followed by a single consonant and /a/.

Grammar Note: Infinitive Ending /-aan/

In the conversation, "Discomforts of a Summer Training Program," you learned several sentences containing verbs with the infinitive ending /-aan/.

ir̃ikkyaan prayaasam aaNʉ.	It's difficult to sit.
keeLkkaan prayaasam aaNʉ.	It's hard to hear.
ir̃ikkyaan pattun̲n̲illa.	It's impossible to sit.

To form the Malayalam infinitive you simply add /-aan/ to *any* verb stem. There are no irregularities in its formation.

But once it is formed, many people are still not sure what an "infinitive" is! In English the infinitive is "to" followed by any verb, and there must be another verb in the sentence that indicates tense, i.e. when something happened or is going to happen.

I *like* to swim.

That *was* not the time to laugh.

There *won't be* anything left to eat.

The main verb of these sentences shows tense ("like" present; "was" past; "won't be" future) but from "to swim," "to laugh," etc., we can tell nothing about time. They are "infinite"—hence the name "infinitive." This is only intended to explain the mystery of a strange term to the curious. Remember that the important thing is to be able to use the forms, not to be able to name them.

The Malayalam infinitive ending /-aan/ does not show time either and there must be another verb in the sentence that does show tense. Some verbs and phrases that often combine with an infinitive are:

prayaasam aaNʉ	it's difficult; hard
eLuppam aaNʉ	it's easy
pattun̲n̲illa	(I) can't; it's impossible
kaRiññilla	wasn't able
n̲er̃am aayi	it's time
ariyaam	know how
t̲uDaŋŋi	started; begun
iŠTam aaNʉ	like; likes

DRILL 7: REPETITION BUILD-UP

1.	ariyaam	know; know how
	giTTaar vaayikkyaan	to play the guitar
	giTTaar vaayikkyaan ariyaam.	(He) knows how to play the guitar.
	avaLkkʉ	She
	avaLkkʉ giTTaar vaayikkyaan ariyaam.	She knows how to play the guitar.

2.	ariyaamo?	know how?
	giTTaar vaayikkyaan ariyaamo?	Do (you) know how to play the guitar?
	jerikkyʉ giTTaar vaayikkyaan ariyaamo?	Does Jerry know how to play the guitar?
3.	samsaar̃ikkyaan	to talk
	samsaar̃ikkyaan ariyaamo?	Does (he, she) know how to talk?
	avanʉ	he (dative)
	avanʉ samsaar̃ikkyaan ariyaamo?	Does he know how to talk?
4.	kuññʉ	baby
	kuññinʉ	baby (dative)
	kuññinʉ samsaar̃ikkyaan ariyaamo?	Does the baby know how to talk?
5.	kaRiññu	was able; could
	kaRiññilla	wasn't able; couldn't
	var̃aan	to come
	var̃aan kaRiññilla.	(I/He) wasn't able to come.
	enikkyʉ var̃aan kaRiññilla.	I wasn't able to come.
	in̲n̲ale enikkyʉ var̃aan kaRiññilla.	Yesterday I wasn't able to come.
6.	t̲uDaŋŋi	started, begun
	n̲aDakkaan	to walk
	n̲aDakkaan t̲uDaŋŋi.	(He/They) has started to walk.
	kuññʉ n̲aDakkaan t̲uDaŋŋi.	The baby's begun to walk.
7.	t̲uDaŋŋiyo?	started?; begun?
	n̲aDakkaan t̲uDaŋŋiyo?	Has (he) started to walk?
	kuññʉ n̲aDakkaan t̲uDaŋŋiyo?	Has the baby started to walk?

Grammar Note: Notice that the subject is in the dative case with all verbs except /t̲uDaŋŋi/.

DRILL 8: ADDITIVE TRANSLATION

Add /n̲ama'kkʉ/ to the sentences and translate.

Teacher: keeLkkaan prayaasam aa(Nʉ).
Student: n̲ama'kkʉ keeLkkaan prayaasam aaNʉ.
It's hard for us to hear.

in̲n̲ale var̃aan kaRiññilla.
ir̃ikkyaan prayaasam aaNʉ.
id̲ʉ kuDikkyaan pattun̲n̲illa.
n̲aDakkaan prayaasam aaNʉ.

DRILL 9: CONVERSATION ("Boy or Girl?")

A P.C.V. strikes up a conversation with a Malayali mother.

P.C.V.: aaNo peNo?
Mother: aaN.
P.C.V.: kuññin' et̲ra vayass' aayi?
Mother: on̲n̲ar̃a vayass' aayi.
P.C.V.: n̲aDakkaan t̲uDaŋŋiyo?
Mother: t̲uDaŋŋi.
P.C.V.: samsaar̃ikkyaan ariyaamo?
Mother: illa.
P.C.V.: (pinching child's cheek) miDukkan.

Cultural Note: /miDukkan/ means literally "clever boy" and seems to be the only widely acceptable complement for children. Many people (especially lower-class non-English speakers) believe that such sayings as "What a big boy" or "Pretty little girl" bring bad luck. If the child were /peN/ one would say /miDukki/.

---

aaNo peNo?

DRILL 10: TRANSLATION

1. It's terribly hot in this room.
2. It's very noisy in the hall.
3. Close the doors and windows.
4. Don't set the tea there.

5. Don't set the tea on the table.
6. I have to go right away.
7. What were you reading just now?
8. What were you doing just now?
9. Do you want fish curry or meat curry?
10. Malayalam is a very difficult language.

pud̲iya vaakkugaL

Nouns

paysa	money
baLbʉ	light bulb
vila	price
r̃uuba	rupee
kuññʉ	baby; little one
miDukkan	clever boy
miDukki	clever girl

Adjectives

veLLa	white

Verb Roots

t̲ar̃-	t̲an̲n̲u	give (to 1st or 2nd person)
koDukk-	koDut̲t̲u	give (to 3rd person)
samsaar̃ikky-	samsaar̃icču	to speak
var̃-	van̲n̲u	to come
t̲uDaŋŋ-	t̲uDaŋŋi	to begin; to start
n̲aDakk-	n̲aDan̲n̲u	to walk

Other Verbs

ariyaam	know how
kaRiññilla	couldn't; wasn't able to

Grammar Words

-aan	infinitive ending

Grammar Note: /t̲ar̃-/ and /koDukk-/

/t̲ar̃-/ is the verb used when the recipient is first or second person, /enikkyʉ, ñaŋŋaLkkʉ, n̲iŋŋaLkkʉ, n̲inakku/ (i.e. "me, us" or "you").

/koDukk-/ is the verb used when the recipient is third person, /avaLkkʉ, avarkkʉ, avanʉ, ayaaLkkʉ, ad̲d̲eehat̲t̲inʉ, avarkkʉ/ (i.e. "her, him," or "them").

iuNiT muun̲n̲ʉ

paaDam on̲n̲ʉ

DRILL 1: REPETITION BUILD-UP

1.	eLuppam	ease; easiness
	eLuppam aa(Nʉ).	It's easy.
	čeyyaan	to do
	id̲ʉ čeyyaan eLuppam aa(Nʉ).	It's easy to do this.
	ii jooli	this work
	ii jooli čeyyaan eLuppam aa(Nʉ).	It's easy to do this work.
(NS)	ii jooli 'eyyaan eLuppam aa(Nʉ).	
2.	prayaasam	difficulty
	id̲ʉ čeyyaan prayaasam aa(Nʉ).	It's difficult to do this.
	ii jooli čeyyaan prayaasam aa(Nʉ).	It's hard to do this work.
(NS)	ii jooli 'eyyaan prayaasam aa(Nʉ).	
3.	parayaan	to speak
	malayaaLam parayaan	to speak Malayalam
	eLuppam aaNʉ.	It's easy.
	malayaaLam parayaan eLuppam aa(Nʉ).	It's easy to speak Malayalam.
	enikkyʉ malayaaLam parayaan eLuppam aa(Nʉ).	It's easy for me to speak Malayalam.
4.	n̲eřam	time
	n̲eřam aayi.	It's time.
	poogaan n̲eřam aayi.	It's time to go.
(NS)	poogaan̲ n̲eřam aayi.	
	n̲ama'kkʉ poogaan̲ n̲eřam aayi.	It's time for us to go.

5.	klaassil poogaan̲ n̲er̃am aayi.	It's time to go to class.
(NS)	n̲ama'kkʉ klaassil poogaan̲ n̲er̃am aayi.	It's time for us to go to class.
6.	paDikkyaan	to study
	paDikkyaan n̲er̃am aayi.	It's time to study.
	malayaaLam paDikkyaan	to study Malayalam
(NS)	malayaaLam paDikkyaan̲ n̲er̃am aayi.	It's time to study Malayalam.

DRILL 2: REVIEW

Review Drill 4, "Discomforts of a Summer Training Program," pages 114-115.

DRILL 3: TRANSLATION

1. Give the sari to me.
2. Give the sari to her.
3. Give us (ñaŋŋaL) three coffees.
4. Give them three coffees.
5. Give that beggar a little money.
6. Don't give that beggar any money.
7. I gave you the book.
8. I just (now) gave you the sari.
9. Did you give me the sari?

Pronunciation Note: Alveolar /l/

Malayalam has two different sounds, /l/ and /L/, both of which usually sound like "l" to the English speaker at first. However, they are as different to the Malayali as are "t" and "d" to the English speaker.

The sound we represent by /L/ is made farther back than the English "l" with the tongue curled back slightly (retroflexed). For the present, don't worry overly about your pronunciation of /L/. Today we will work on the other sound, /l/.

To produce the Malayalam /l/ a small part of the upper surface of the tongue tip is lightly flattened against the front of the alveolar ridge, right behind the teeth. This is a little further forward than most people's English "l." Don't press your tongue too hard against the gum. As with all consonants in this language the /l/ is a loose sound, even when doubled.

DRILL 4: PRONUNCIATION /l/

Listen and repeat after your teacher, being careful to make good fronted /l/s.

illa
jooli
jooliyilla

alla
n̲alla
n̲allad̲' alla.

saykil
n̲iila
n̲iila saykil
ii n̲iila saykil
ii saykil n̲allad̲' alla.
ii n̲iila saykil n̲allad̲' alla.

Note: /l/ is similar to the other alveolar sounds, /t/ and /n/, in that it has the same effect on the vowel /a/.

DIAGRAM 14

Malayalam /l/

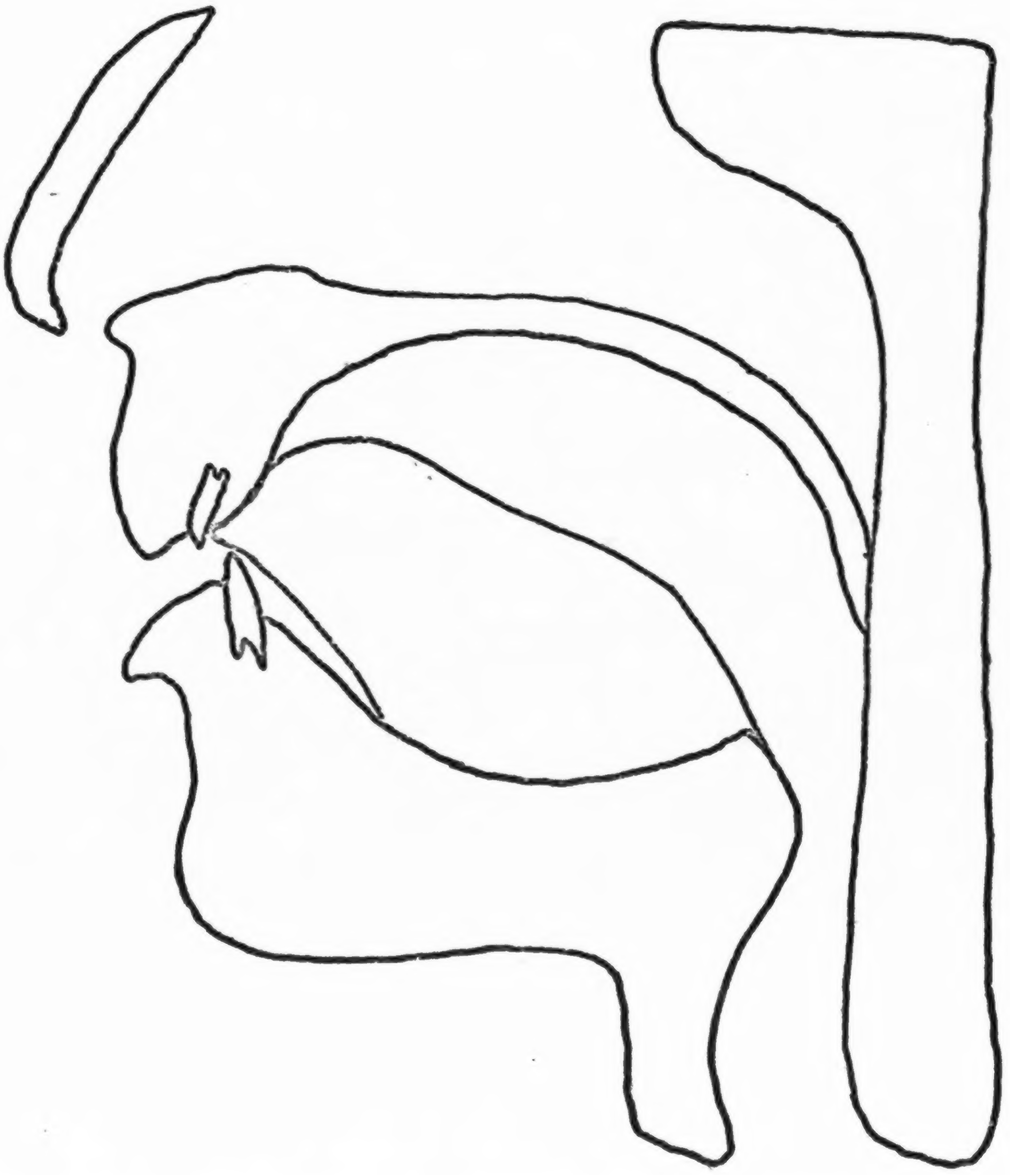
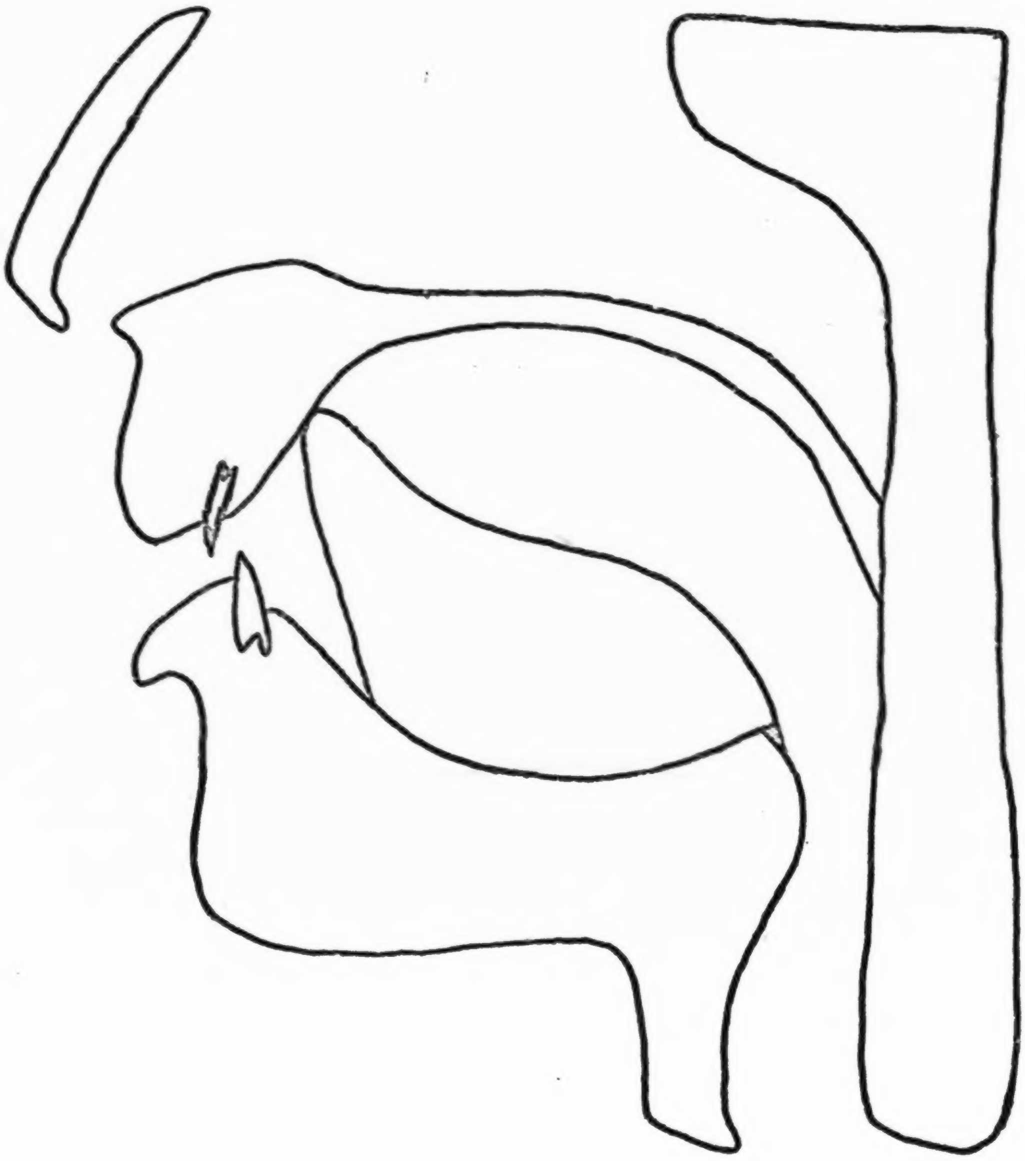


DIAGRAM 15

English /l/



DRILL 5: CONVERSATION ("At the Meat Shop," or eraččikkaDeyil)

P.C.V.:	ad' end' eraččiyaaNʉ?	What kind of meat is that?
	/aaDʉ/	"goat"
	/aaTTeračči/	"goat meat"
Shopkeeper:	id' aaTTeraččiyaa(Nʉ).	This is goat meat.
	/aaTTeraččikkyʉ/	(dative case)
P.C.V.:	aaTTeraččikky' end' aa' vila?	What's the price of goat meat?
	/kiilograam/	"kilogram" (just over 2 pounds)
	/kilograaminʉ/	(dative case)
Shopkeeper:	kiilograaminʉ muunnar̃a r̃uubayaa'.	For a kilogram, three and a half rupees.
P.C.V.:	aaTTeračči or̃ʉ kilograam tar̃u.	Give me one kilogram of goat meat.
	/veere/	"other; another"
Shopkeeper:	idaa aaTTeračči. veer' endʉ veeNam?	Here's your goat meat. What else would you like?
P.C.V.:	idʉ madi. iviDe miin ille?	This is enough. Don't you have fish here?
	/aDutta/	"near; next"
	/kaDa/	"shop"
	/kiTTum/	"will get"
Shopkeeper:	illa. miin aDutta kaDeyil kiTTum.	No. You'll get fish in the next shop.

Grammar Note:

In the conversation above you see that the item for which price is asked, or quoted, is in the dative case.

aaTTeraččikky' end' aa vila?

kiilograaminʉ muunnar̃a r̃uubeyaa.

DRILL 6: TRANSFORMATION

Change the following words into their dative case forms.

Example: Teacher: meeša
Student: meešaykkyʉ

Teacher: kiilograamʉ
Student: kiilograaminʉ

iḏʉ
sigarettʉ
biiDi
or̃ʉ pakkettʉ sigarettʉ (a package of cigarettes)
meeša
pusṯagam
graamofoon
or̃ʉ kappʉ kaappi
ṉaaraŋya veLLam
aaTTeračči
baLbʉ

DRILL 7: TRANSFORM—ADDITIVE

Change the words of Drill 6 above to their dative forms and add the phrase /eṉḏʉ vilayaa'?/ or /eṉḏ' aa' vila?/.

Example: Teacher: sigarettʉ
Student: sigarettin' eṉḏʉ vilayaa?

Teacher: biiDi
Student: biiDikky' eṉḏ' aa' vila?

DRILL 8: PHOTO STIMULUS

paRam kaDa

Find out the names of the various fruits in the picture using only Malayalam. Your teacher will then test you by asking what each fruit is. The word for "fruit" is /paRam/.

DRILL 9: REPETITION BUILD-UP

1.	or̃ʉ dasan	one dozen
	or̃ʉ dasanʉ	for a dozen (dative case)
	r̃aNDʉ r̃uuba	two rupees
	or̃ʉ dasanʉ r̃aNDʉ r̃uuba.	For one dozen, two rupees.

2.	ar̃a dasan	half a dozen
	ar̃a dasanʉ	for half a dozen (dative case)
	onnar̃a r̃uuba	one and a half rupees
	ar̃a dasan' onnar̃a r̃uuba.	For 1/2 dozen, 1 1/2 rupees.
3.	r̃aNDʉ	two
	r̃aNDinʉ	for two (dative case)
	ir̃upattanjʉ paysa	twenty-five naya paysa; twenty-five cents
	r̃aNDin' ir̃upattanju paysa.	For two, twenty-five cents.
4.	naalʉ	four
	naalinʉ	for four
	anbadʉ paysa	fifty cents
	naalin' anbadʉ paysa	For four, fifty cents.
5.	kiilograam	kilogram
	kiilograaminʉ	for a kilogram
	eeRʉpattanjʉ paysa	seventy-five cents
	kiilograamin' eeRʉpattanjʉ paysa.	For a kilogram, seventy-five cents.

Note: There are one hundred /naaya paysa/ in a rupee. People usually say /paysa/ rather than /naaya paysa/.

DRILL 10

Set up an imaginary shop of any sort you want (meat, stationery, fruit, etc.) in your classroom. Use any props available. Have conversations centering around the buying and selling of things at the shop. Your teacher should participate in these, too. This will give students a chance to talk naturally with a native speaker of Malayalam.

Suggestion:

You may want to set up a real shop to meet the trainees' needs for paper supplies, candy bars, etc. Use your American money as if it were Indian, calling a dollar a /r̃uuba/; a nickel a /paysa/, etc.

Your teachers should be able to help you make the shop authentically Indian.

---

pud̲iya vaakkugaL

Nouns

eLuppam	ease; easiness
n̲er̃am	time
kaDa	shop
aaDʉ	goat
aaTTeračči	goat meat
kiilograam	kilogram (about two pounds)
paRam	fruit
d̲asan	dozen

Adjectives

veere	other; another
aDut̲t̲a	near; next

Verbs

kiTTum	will get; get

Expressions

eLuppam aaNʉ	It's easy.
n̲er̃am aayi	It's time.

Names of Fruits

iuNiT muuṉṉʉ

paaDam r̃aNDʉ

DRILL 1: CONVERSATION ("Would You Like a Coke?")

puḏiya vaakkugaL

vaaŋŋi ṯar̃aam	will buy and give (or) (I)'ll get one for you.

1st Trainee: ṉiŋŋa'kkʉ ḏaaham uNDo?

2nd Trainee: uNDʉ. (uvvʉ)

1st Trainee: eŋgil kookkʉ veeN'o?

2nd Trainee: veeNam.

1st Trainee: eṉṉaal var̃u. ñaan vaaŋŋi ṯar̃aam.

Grammar Note: First Person Future Ending /-aam/

When the subject of a sentence (expressed or unexpressed) is /ñaan, ñaŋŋaL/ or /ṉammaL/, the future tense ending is /-aam/. You have already come across several examples of this form in conversations. /ñaan vaaŋŋiṯṯar̃aam/ "I'll get one for you" in the conversation above. In "Discomforts of a Summer Training Program" the student says /ṯurakkaam/ "I'll open it" after the teacher has said /aa jenal oṉṉ' ṯurakku/. And when the customer said /ṉiila baLbʉ veeNam/ the shopkeeper told him /ippoo' ṯar̃aam/.

DRILL 2: REPETITION DRILL

ñaan var̃aam.	I will come.
ñaŋŋaL biskkettʉ kaRikkyaam.	We will eat cookies.
ṉammaL joolikkyʉ poogaam.	We will go to work.

ñaan paaTTʉ paaDaam.	I will sing a song.
ayaaL parayun̲n̲ad̲ʉ keeLkkaam.	I/We will listen to what he says.
ippooL n̲ammaL foTTo n̲ookkaam.	Now we'll look at photos.

DRILL 3: TRANSFORMATION

Change the sentences from present /-un̲n̲u/ to future tense /-aam/.

Teacher: ñaŋŋaL vařun̲n̲u.
Student: ñaŋŋaL vařaam.

jenal t̲urakkun̲n̲u.
ii riipoorttʉ vaaykkyun̲n̲u. (report)
ñaan vaad̲il aDekkyun̲n̲u.
jooli čeyyun̲n̲u.
t̲i vi kaaNun̲n̲u.
n̲aaLe sinamaykkyʉ poogun̲n̲u.

Note:

With the verb /poog-/ you can use either the present or future ending to give a future meaning—just as with the English verb "go."

/n̲aaLe sinamaykkyʉ poogun̲n̲u/	"Tomorrow I'm going to a movie."
/n̲aaLe sinamaykkyʉ poogaam/	"Tomorrow I'll go to a movie."

Though both are permissible, Malayalam doesn't use /poogun̲n̲u/ as frequently as English uses "going" with future meaning.

DRILL 4: RESPONSE

The teacher will ask individual students, /eviDe poogun̲n̲u?/. Students will give answers such as /joorjinde muriyil poogun̲n̲u/ or /launjil poogun̲n̲u/. Then the teacher will say /aviDe en̲d̲ʉ čeyyum?/ "What will you do there?" and students will give a suitable reply using the first person future ending /-aam/. A few possibilities are /t̲i vi kaaNaam; malayaaLam parayaam/.

Grammar Note: Second and Third Person Future Ending /-um/

When the subject is second person (/n̲i, n̲iŋŋaL/) or third person (/ayaaL, avaL, avar, saarʉ/ etc.) the future tense ending is /-um/. The "yes/no question" ending is, of course, /-umo?/.

DRILL 5: REPETITION BUILD-UP

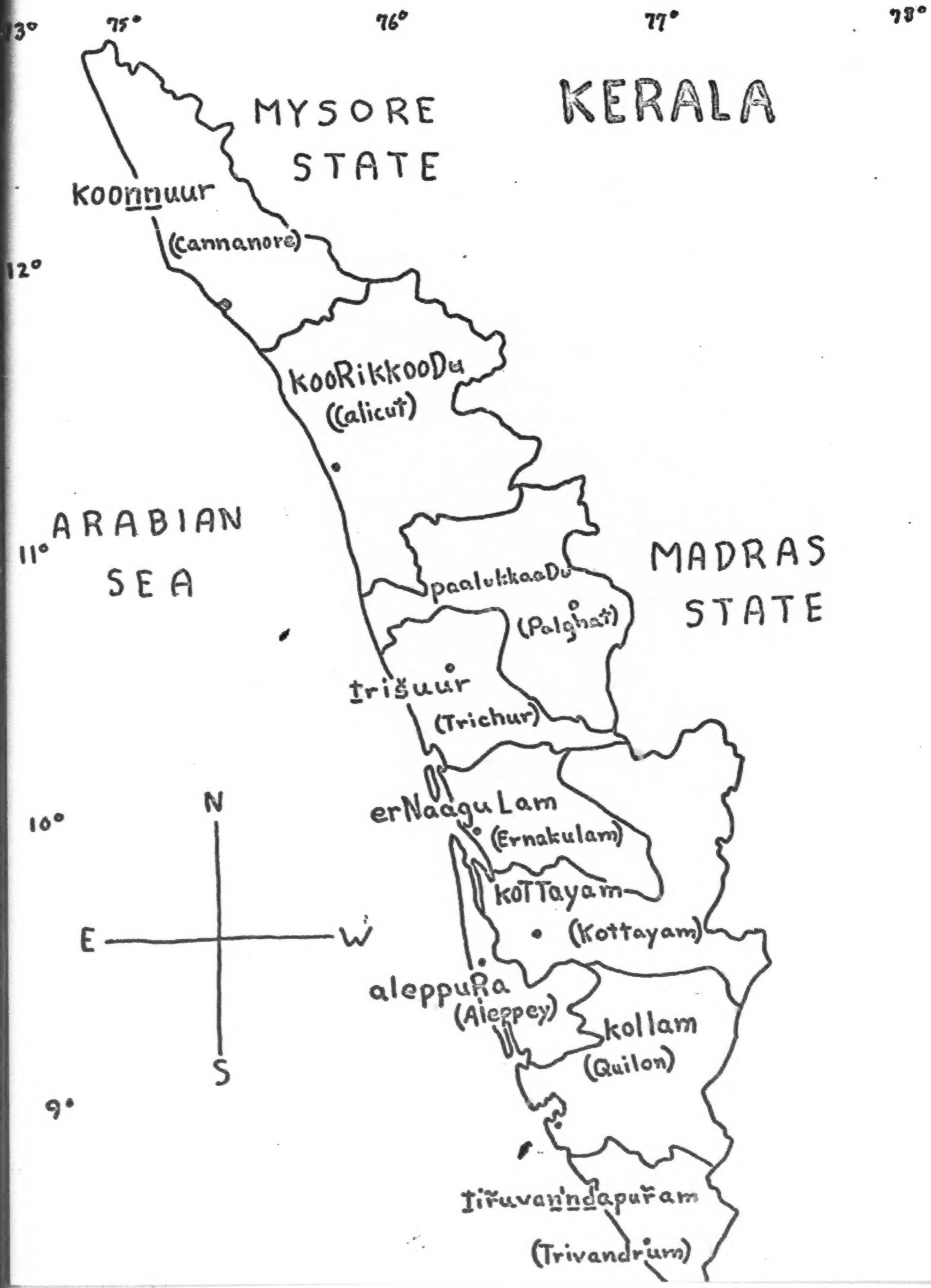
1.	samsaar̃ikkyum	will speak
	aarʉ samsaar̃ikkyum?	Who will speak?
	miiTTiŋʉ	meeting
	miiTTiŋil	at the meeting
	miiTTiŋil aarʉ samsaar̃ikkyum?	Who will speak at the meeting?
2.	var̃um	will come
	vargiissʉ	a male Christian name
	vargiissʉ var̃um.	Vargiis will come.
	eppooL?	When?
	vargiiss' eppooL var̃um?	When will Vargiis come?
3.	vargiissʉ var̃um.	Vargiis will come.
	aRičča	week
	aDut̲t̲a aRičča	next week
	vargiiss' aDut̲t̲a aRičča var̃um.	Vargiis will come next week.

4.	koNDʉpoogum	will bring
	kaamra	camera
	jooN kaamra koNDʉpoogum.	John will bring a camera.
	koNDʉpoogumo?	Will (he) bring (it)?
	jooN kaamra koNDʉpoogumo?	Will John bring his camera?
	paarTTikkyʉ	to the party (dative case)
	paarTTikkyʉ kaamra koNDʉpoogumo?	Will (he) bring the camera to the party?
	jooN paarTTikkyʉ kaamra koNDʉpoogumo?	Will John bring his camera to the party?
5.	paaDum	will sing
	eppooL	When?
	eppoo' paaDum?	When will (she) sing?
	lakŠmi	a Hindu female name
	lakŠmiyeppoo' paaDum?	When will Lakshmi sing?
6.	maasam	month
	aDut̲t̲a maasam	next month
	lakŠmiyaDut̲t̲a maasam paaDum.	Lakshmi will sing next month.
7.	poogum	will go
	keer̃aLam	kerala
	keer̃aLat̲t̲ʉ poogum.	(He) will go to Kerala.
	ayaaL keer̃aLat̲t̲ʉ poogum.	He will go to Kerala.
	aDut̲t̲a maasam	next month
	ayaaL aDut̲t̲a maasam keer̃aLat̲t̲ʉ poogum.	He will go to Kerala next month.

DRILL 6: RESPONSE

Give suitable answers to the questions.

vargiiss' eppooL var̃um?
miiTTiŋil aarʉ samsaar̃ikkyum?
jooN keer̃aLat̲t̲' eppooL poogum?
jooN aDut̲t̲a maasam keer̃aLat̲t̲ʉ poogumo?
lakŠmi aDutt' aRiččʉ var̃umo?
lakŠmiyeppooL paaDum?
paarTTikkyʉ kaamra aarʉ koNDʉpoogum?


3°
75°
76°
77°
78°
KERALA
MYSORE
STATE
koonnuur
(Cannanore)
12°
kooRikkooDu
(Calicut)
ARABIAN
SEA
11°
MADRAS
STATE
paalukkaaDu
(Palghat)
trišuur
(Trichur)
N
erNaaguLam
(Ernakulam)
10°
koTTayam
(Kottayam)
E
W
S
aleppuRa
(Aleppey)
kollam
(Quilon)
9°
tiruvanndapuram
(Trivandrum)

DRILL 7: REPETITION BUILD-UP

Point to the district on the map as you say its name.

1.	kannuur	Cannanore
	kannuur distriktʉ	Cannanore District
	idʉ kannuur distrikt' aaNʉ.	This is Cannanore District.
2.	kooRikkooDʉ	Calicut
	kooRikkooDʉ distriktʉ	Calicut District
	idʉ kooRikkooDʉ distrikt' aaNʉ.	This is Calicut District.
3.	paalʉkkaaDʉ	Palghat
	paalʉkkaaDʉ distriktʉ	Palghat District
	idʉ paalʉkkaaDʉ distrikt' aaNʉ.	This is Palghat District.
4.	trišuur	Trichur
	trišuur distriktʉ	Trichur District
	idʉ trišuur distrikt' aaNʉ.	This is Trichur District.
5.	erNaaguLam	Ernakulam
	erNaaguLam distriktʉ	Ernakulam District
	id' erNaaguLam distrikt' aaNʉ.	This is Ernakulam District.
6.	aleppuRa	Aleppey
	aleppuRa distriktʉ	Aleppey District
	id' aleppuRa distrikt' aaNʉ.	This is Aleppey District.
7.	kollam	Quilon
	kollam distriktʉ	Quilon District
	idʉ kollam distrikt' aaNʉ.	This is Quilon District.
8.	koTTayam	Kottayam
	koTTayam distriktʉ	Kottayam District
	idʉ koTTayam distrikt' aaNʉ.	This is Kottayam District.

9.	tir̃uvanandapur̃am	Trivandrum
(NS)	tir̃uvan'ndapur̃am	
	tir̃uvan'ndapur̃am distriktʉ	Trivandrum District
	idʉ tir̃uvan'ndapur̃am distrikt' aaNʉ.	This is Trivandrum District.

DRILL 8: RESPONSE DRILL

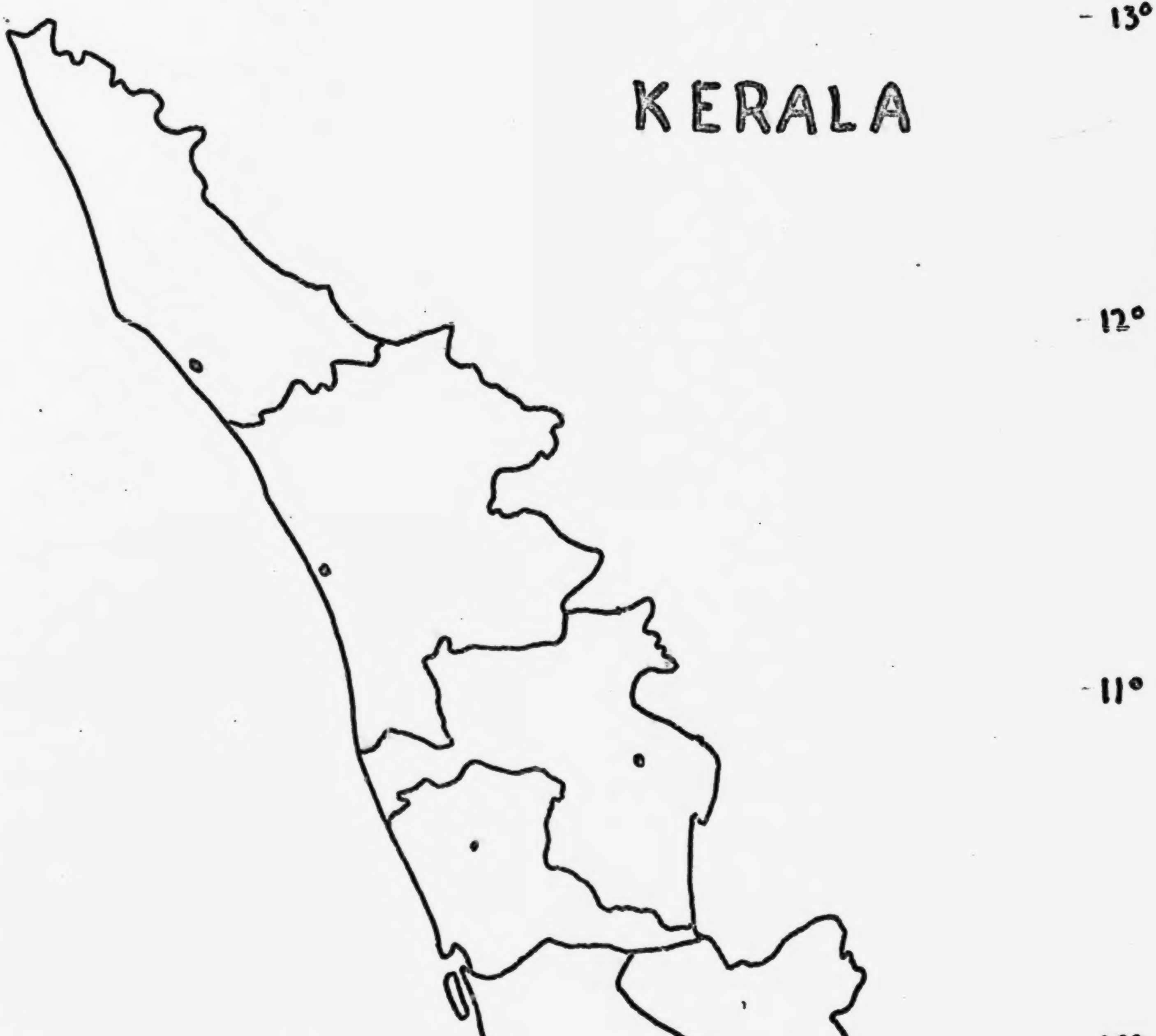
Pointing to various districts on the blank map ask the question, /ii distrikt' yeed' aaNʉ?/. Students should give correct answers in the form /adʉ ______ distrikt' aaNʉ/.

DRILL 9: RESPONSE DRILL

Again using the blank map, teacher or students should ask other questions of the following types:

idʉ ______ distrikt' aaNo?
idʉ ______ distrikt' alle?
ii distrikt' yeed' aaNʉ?

and receive correct answers.


KERALA
13°
12°
11°
10°
9°
8°

DRILL 10: TRANSLATION

Baabu is reading "Blossoms in the Dust." (two ways)

He read three chapters yesterday. (two ways)

I'll read this book today.

He'll read this book today.

Do you know how to play the guitar?

Will you play the guitar tonight?

DRILL 11: ADDITIVE

Add /enikkyʉ/ to the sentences and translate.

Teacher: aa čiitta paal kuDikkyaan pattunnilla.
Student: enikky' aa čiitta paal kuDikkyaan pattunnilla.
It's impossible for me to drink that spoiled milk.

klaasil poogaan ner̃am aayi.
ii jooli čeyyaan eLuppam aaNʉ.
giTTaar vaayikkyaan iŠtam aaNʉ.
iɑʉ kaRikkyaan pattunnilla.
innale var̃aan kaRiññilla.

---

pud̲iya vaakkugaL

Nouns

riipoorttʉ	report
miiTTiŋʉ	meeting
vargiissʉ	a Christian male name
aRičča	week
kaamra	camera
paarTTi	party
lakŠmi	a Hindu female name
dist̲rikt̲ʉ	district
keer̃aLam	Kerala
kan̲n̲uur	Cannanore
kooRikkooDʉ	Calicut
paalʉkkaaDʉ	Palghat
t̲rišuur	Trichur
erNaaguLam	Ernakulam
aleppuRa	Alleppey
kollam	Quilon
koTTayam	Kottayam
t̲ir̃uvan̲an̲d̲apur̃am	Trivandrum

Verbs

vaaŋit̲t̲ar̃aam	I'll buy and give; I'll get one for you.

Grammar Words

-aam	first person future verb ending
-um	2nd and 3rd person future verb ending

iuNiT muunnʉ

paaDam muunnʉ

DRILL 1: CONVERSATION ("Card Party—Intermission")

pudiya vaakkugaL

kuppi	bottle
allo	a mild "politeness indicator" It is heard very frequently and always follows the verb. See note following conversation for further explanation.
ayssʉ	ice
saar̃amilla	No matter; It doesn't matter.

Scene: Several friends are sitting around playing cards. Someone brings out a bottle.

1st: (handing bottle to 2nd) ii kuppiyonnʉ turakkaNam allo.

2nd: ñaan turakkaam.

3rd: iviDe glaass' ili' allo.

1st: ippoo' koNDʉvar̃aam. (leaves to get glasses)

2nd: (calling to 1st) koračč' ayssum veeNam.

1st: ayss' illa.

2nd: oo. saar̃amilla.

Notes: */allo/*

/ii kuppiyonnʉ turakkaNam allo./ "Would you mind opening this bottle."

The /allo/ here, together with /onnʉ/, softens the request; makes it more polite. Without these two words the sentence wouldn't be quite as polite.

/ii kuppi turakkaNam/ "Open this bottle, please."

/iviDe glaass' ill' allo/	"I'm afraid there aren't any glasses here."

Again /allo/ softens the tone of the statement, something we manage in English with phrases like "I'm afraid . . ."; "Do you mind . . ."; "I'm sorry . . ." etc. Without the /allo/ the sentence would be simply

/iviDe glaass' illa/	"There aren't any glasses here."

DRILL 2: RESPONSE

Give a positive verbal response (/-aam/) to the following requests and carry out the action called for. Remember, books should be closed.

T: haaLil valiya oččayuNDʉ. vaadil onn' aDekkyu.
S: aDekkyaam (goes and closes the door)

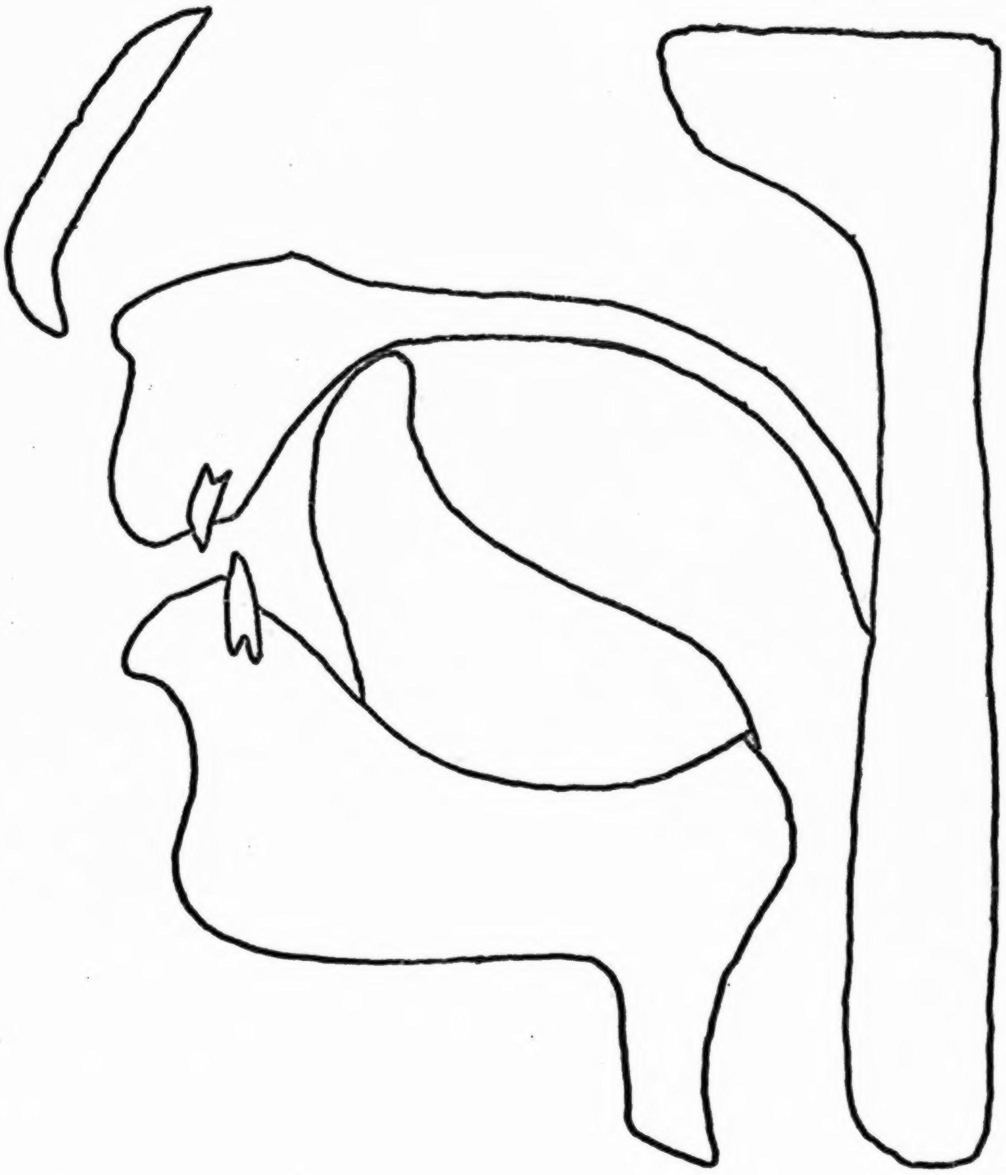
enikky' or̃ʉ peN tar̃aNam allo.
kuuTTugaar̃ikkyʉ pustagam koDukku.
or̃ʉ "čaakkʉ" koNDʉvar̃u. ("chalk")
aa kaseer̃eyil ir̃ikkyu.
layTT' off čeyyu.
ii čaakk' meešappurattʉ vaykkyu.
layTT' onn' iDaNam.

Pronunciation Note: Retroflex /L/

Like the other retroflex sounds /L/ is produced by the bottom of the tongue tip flapping against the roof of the mouth at about the point where the alveolum and the hard palate meet. See Diagram 16, page 166.

DIAGRAM 16

Malayalam /L/



DRILL 3: PRONUNCIATION /L/

veLLam

n̲aaLe

eLuppam

malayaaLam

keer̃aLam

DRILL 4: PRONUNCIATION /L/ and /l/

First listen to the pairs to hear the difference. Notice that /l/ has an affect on surrounding /a/ similar to that of alveolar /t/ and /n/. Repeat after your instructor.

n̲aaLe	tomorrow
n̲aalʉ	four
kaLLʉ	toddy
kallʉ	stone
veLLam	water
n̲alla	good

Grammar Note: Future Negative /var̃illa; poogilla/

The negative of the future tense is formed by adding /-illa/ *directly to the verb stem*. Thus the negative form of /var̃aam/ and /var̃um/ is /var̃illa/ "won't come"; of /poogaam/ and /poogum/ is /poogilla/ "won't go."

DRILL 5: REPETITION

1.	var̃um	will come
	vargiiss' aDut̲t̲' aRičča var̃um.	
	var̃illa	won't come
	vargiiss' aDut̲t̲' aRičča var̃illa.	
2.	koNDʉpoogum	will bring
	jooN paarTTikkyʉ kaamra 'oNDʉpoogum.	
	koNDʉpoogilla	won't bring
	jooN paarTTikkyʉ kaamra 'oNDʉpoogilla.	
3.	koNDʉpoogaam	will bring
	ñaŋŋaL paarTTikkyʉ kaamra 'oNDʉpoogaam.	
	koNDʉpoogilla	won't bring
	ñaŋŋaL paarTTikkyʉ kaamra 'oNDʉpoogilla.	
4.	paaDum	will sing
	lakŠmiyaDut̲t̲a maasam paaDum.	
	paaDilla	won't sing
	lakŠmiyaDut̲t̲a maasam paaDilla.	
5.	paaDaam	will sing
	ñaan paarTTikkyʉ paaDaam.	
	paaDilla	won't sing
	ñaan paarTTikkyʉ paaDilla.	
6.	poogum	will go
	ayaaL aDut̲t̲a maasam keer̃aLat̲t̲ʉ poogum.	
	poogilla	won't go
	ayaaL aDut̲t̲a maasam keer̃aLat̲t̲ʉ poogilla.	

7.	turakkaam	will open
	ñaan jenal turakkaam.	
	turakkilla	won't open
	ñaan jenal turakkilla.	

DRILL 6: REPETITION, Future and Past Negatives

tar̃illa	won't give
tannilla	didn't give
koDukkilla	won't give
koDuttilla	didn't give
vaaykkyilla	won't read
vaayččilla	didn't read
kuDikkyilla	won't drink
kuDiččilla	didn't drink
paaDilla	won't sing
paaDiyilla	didn't sing
poogilla	won't go
pooyiyilla	didn't go

DRILL 7: CONVERSATION ("Letter from Home")

Scene: Two Roommates

/ninnʉ/	"from"
/viiTTilninnʉ/	"from home"
/kattʉ/	"letter"

1st:	ninnakkʉ viiTTil ninn' or̃ʉ katt' uNDʉ.	You have a letter from home.

	/maNiyarDar/	"money order"
2nd:	maNiyarDar ille.	Isn't it a money order?
	/maatramuLLu/	"only"
1st:	illa. kattʉ maatramuLLu.	No, only a letter.
	/čhee! našam aayi/	"oh, shucks"
2nd:	čhee! našam aayi.	Oh shucks.

***Grammar Note:* /-il ninnʉ/**

/ninnʉ/ "from" requires that the word it follows be in the locative case (i.e. /-il/). Thus "from home" is /viiTTilninnʉ/. However, this rule doesn't apply when it follows the word /eviDe/. Thus "from where" is /eviDeninnʉ/ which is pronounced /eviD'ennʉ/ at normal speed. (The same is true of /aviDe/ and /iviDe/.)

***Question*:** Why is it /ninnakkʉ/ rather than /ni/ in the sentence /ninnakkʉ viiTTilninn' ořʉ katt' uNDʉ/?

DRILL 8: REPETITION BUILD-UP

1.	eviDe	where
	eviDeninnʉ	where from
(NS)	eviD'ennʉ	
	kiTTum	get; obtain; find
	eviD'ennʉ kiTTum?	Where (from) do you get it?
	eračči eviD'ennʉ kiTTum?	Where (from) do you get meat?
2.	aři	uncooked rice
	aři eviD'ennʉ kiTTum?	Where (from) do you get rice?
3.	paRam	fruit
	paRam eviD'ennʉ kiTTum?	Where (from) do you get fruit?

4.	kaDa	shop
	ninnʉ	from
	kaDeyilninnʉ	from the shop
	kaDeyilninnʉ kiTTum.	You get it from the shop.
5.	čanda	market place; bazaar
	ninnʉ	from
	čandeyilninnʉ	from the market
	čandeyilninnʉ kiTTum.	(You) get it from the market.
	niŋŋaLkkʉ	
	niŋŋa'kkʉ čandeyilninnʉ kiTTum.	You get it from the market.
6.	kiTTi	got; obtained; found
	kattʉ	letter
	kattʉ kiTTi.	(You/I) got a letter.
	enikkyʉ kattʉ kiTTi.	I got a letter.
7.	viiDʉ	home
	ninnʉ	from
	viiTTilninnʉ	from home
	viiTTilninnu kattʉ kiTTi.	(You) got a letter from home.
	ninnakkʉ viiTTilninnʉ kattʉ kiTTi.	You got a letter from home.
	enikkyʉ viiTTilninnʉ or̃ʉ kattʉ kiTTi.	I got a letter from home.

Grammar Note: /kiTTum; kiTTi/

/kiTTum/ is like /veeNam; iŠTam aaNʉ; uNDʉ/ etc. in that its subject is in the dative case.

This verb is also a bit irregular in that it seldom, if ever, takes the present tense ending /-unnu/.

DRILL 9: CONVERSATION ("Where's the Market Place?")

pudiya vaakkugaL

jaŋšan	junction
jaŋšande	possessive case of junction
jaŋšandeyaDuttʉ	near the junction

Note: "the next junction" would be /aDutta jaŋšan/.

poo'TTe	a contraction of /poogaTTe/ "May I go?" This is a very common way to take one's leave.
oo	yes; surely

Foreigner:	eeyʉ! eračči eviD'ennʉ kiTTum?
Malayali:	čandeyil ninnʉ kiTTum.
Foreigner:	čanda eviDeyaaNʉ?
Malayali:	(pointing) aa jaŋšandeyaDutt' aa.
Foreigner:	šeři. poo'TTe.
Malayali:	oo.

Pronunciation Note:

Notice the distinctive intonation of /oo/. It is said with a high, sustained pitch which does not drop at the end.

Getting the proper pitch and rhythm is as important as other aspects of correct pronunciation. Pitch, rhythm and intonation patterns are different in Malayalam than they are for English. You should pay careful attention to your teacher and imitate him as closely as you can.

Emotional tone is often conveyed by pitch, rhythm and intonation patterns. You've learned to express your feelings with the intonation patterns of English. You might feel uneasy with Malayalam intonation patterns because they have the wrong emotional feeling for you as an English speaker. If so, you should try to overcome this uneasiness because the Malayalam intonation patterns have an emotional content for the Malayali. You might give a Malayali the wrong impression of your feelings if you use the English intonation pattern.

Grammar Note: Post Positions /aDuttʉ/

We call words like /aDuttʉ/ and /ninnʉ/ "post positions." They are similar to English "prepositions" (behind, in front of, next to, from, etc.) in that their function is to show relationships between words. But they are unlike prepositions in that they always come *after* the word they modify, hence the name *post* position. In addition the word a post position follows usually takes a case ending. /ninnʉ/ requires the locative; /aDuttʉ/ as you can probably guess from the above conversation, requires the possessive (/jaŋšandeyaDuttʉ/). In a few cases the case ending can be omitted. /purattʉ/ "on top of" usually takes the possessive. However, it's not required with /meeša/. E.g. /meešappurattʉ vaykkyer̃udʉ/ "Don't set it on the table."

DRILL 10: CONVERSATION ("What a Beautiful Skirt!")

pudiya vaakkugaL

paavaaDa	the long full skirt worn by young, unmarried Malayali girls.
tuurisTTʉ hooTTeLindeyaDuttʉ	near the Tourist Hotel
atrayuLLu!	Only that much!

Amer. girl: oo! vaLar̃e nalla paavaaDa. eviD'ennʉ vaaŋŋiččču?

Mal. girl: kriŠNa silkʉ hausilninnʉ.

Amer. girl: kriŠNa silkʉ haus' eviD'aa'?

Mal. girl: tuurisTTʉ hoTTeLindeyaDutt' aa'.

Amer. girl: paavaaDaykky' end' aa' vila?

Mal. girl: ir̃upaṯṯanjʉ r̃uuba.

Amer. girl: aṯrayuLLu!

Cultural Note: Unlike American custom, it is quite proper in Kerala to ask how much someone paid for something. Be prepared to answer this question about all your possessions.

DRILL 11: REVIEW

Count from 1 to 30.

DRILL 12: REPETITION

paṯṯʉ	ten
ir̃upaḏʉ	twenty
muppaḏʉ	thirty
ṉaalpaḏʉ	forty
anbaḏʉ	fifty
aarʉpaḏʉ	sixty
eeRʉpaḏʉ	seventy
eNpaḏʉ	eighty
ṯoṉṉuurʉ	ninety
ṉuurʉ	(one) hundred

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pud̲iya vaakkugaL

Nouns

kuppi	bottle
čaakkʉ	chalk
kat̲t̲ʉ	letter
maNiyardar	money order
ar̃i	uncooked rice
čan̲d̲a	market place
jaŋšan	junction
paavaaDa	long full skirt
t̲uurisTTʉ hoTTeL	tourist hotel
kriŠNa silkʉ haussʉ	Krishna Silk House

Verbs

kiTT-; kiTTi	to get; obtain; find
poo'TTe (poogaTTe)	May (I) go.

Adverbs

maat̲ramuLLu	only; just
at̲rayuLLu	Only that much!

Cardinal Numbers

pat̲t̲ʉ	ten
ir̃upad̲ʉ	twenty
muppad̲ʉ	thirty
n̲aalpad̲ʉ	forty
anbad̲ʉ	fifty
aarʉpad̲ʉ	sixty
eeRʉpad̲ʉ	seventy
eNbad̲ʉ	eighty
t̲on̲n̲uurʉ	ninety
n̲uurʉ	(one) hundred

Grammar Words

-n̲in̲n̲ʉ	from (takes locative)
-aDut̲t̲ʉ	next to; near (takes possessive)

Expressions

allo	softener; politeness marker
saar̃amilla	No matter; It doesn't matter.
čhee. n̲ašamaayi	Oh shucks.
oo	Surely; Yes.

iuNit muunnʉ

paaDam naalʉ

Grammar Note: The words for north, south, east and west (/vaDakkʉ; tekkʉ; kiRakkʉ; paDiñaarʉ/) act like /-aDutta/ in that the word which precedes them is in the possessive case.

DRILL 1: REPETITION BUILD-UP

1.	vaDakkʉ	north
	kooRikkooDʉ	Calicut
	kooRikkooDinde vaDakkʉ	north of Calicut
	kannuur	Cannanore
	kannuur kooRikkooDinde vaDakk' aaNʉ.	Cannanore is north of Calicut.
2.	trišuur	Trichur
	trišuurinde vaDakkʉ	north of Trichur
	kooRikkooDʉ	Calicut
	kooRikkooDʉ trišuurinde vaDakk' aaNʉ.	Calicut is north of Trichur.
3.	vaDakkʉ vašam	north side
	vaDakkʉ vašatt' aaNʉ	on the north side
	trišuurinde vaDakkʉ vašatt' aaNʉ	on the north side of Trichur
	kooRikkooDʉ trišuurinde vaDakkʉ vašatt' aaNʉ.	Calicut is on the north side of Trichur.
4.	tekkʉ	south
	kannuurinde tekkʉ	south of Cannanore
	kooRikkooDʉ	Calicut
	kooRikkooDʉ kannuurinde tekk' aaNʉ.	Calicut is south of Cannanore.

5.	kooRikkooDinde t̲ekkʉ	south of Calicut
	t̲rišuur	Trichur
	t̲rišuur kooRikkooDinde t̲ekk' aaNʉ.	Trichur is south of Calicut.
6.	kooRikkooDinde t̲ekka vašat̲t̲u	to the south side of Calicut
	t̲rišuur kooRikkooDinde t̲ekka vašat̲t̲' aaNʉ.	Trichur is to the south side of Calicut.
7.	aleppuRa	Alleppey
	aleppuRayuDe t̲ekkʉ	south of Alleppey
	kollam	Quilon
	kollam aleppuRayuDe t̲ekk' aaNʉ.	Quilon is south of Alleppey.
8.	vaDakkʉ	north
	aleppuRayuDe vaDakkʉ	north of Alleppey
	erNaaguLam	Ernakulam
	erNaa'uLam aleppuRayuDe vaDakk' aaNʉ.	Ernakulam is north of Alleppey.
9.	erNaaguLam	Ernakulam
	erNaaguLat̲t̲inde t̲ekkʉ	south of Ernakulam
	aleppuRa	Alleppey
	aleppuRa erNaaguLat̲t̲inde t̲ekk' aaNʉ.	Alleppey is south of Ernakulam.
10.	kollam	Quilon
	kollat̲t̲inde t̲ekkʉ	south of Quilon
	t̲ir̃uvan̲'n̲d̲apur̃am	Trivandrum
	t̲ir̃uvan̲'n̲d̲apur̃am kollat̲t̲inde t̲ekk' aaNʉ.	Trivandrum is south of Quilon.
11.	t̲ir̃uvan̲'n̲d̲apur̃am	Trivandrum
	t̲ir̃uvan̲'n̲d̲apur̃at̲t̲inde vaDakkʉ	north of Trivandrum
	kollam	Quilon
	kollam t̲ir̃uvan̲'n̲d̲apurat̲t̲inde vaDakk' aaNʉ.	Quilon is north of Trivandrum.

DRILL 2: RESPONSE

Referring to the map, page 158, students or teacher should ask questions like

kannuur trišuurinde tekk' aaNo?
aleppuRa tir̃uvan'ndapur̃attinde vaDakk' aaNo?
kooRikkooDʉ kannuurindeyaDutt' aaNo?

and receive correct answers. Use full sentences in your answer, not simply /ade/ or /alla/.

DRILL 3: REPETITION BUILD-UP

1.	kiRakkʉ	east
(NS)	keRakkʉ	
	aleppuReyuDe keRakkʉ	east of Alleppey
	koTTayam	Kottayam
	koTTayam aleppuReyuDe keRakk' aaNʉ.	Kottayam is east of Alleppey.
2.	keRakka vašam	east side
	keRakka vašattʉ	on the east side
	aleppuReyuDe keRakka vašattʉ'	on the east side of Alleppey
	koTTayam	Kottayam
	koTTayam aleppuReyuDe keRakka vašatt' aaNʉ.	Kottayam is on the east side of Alleppey.
3.	keer̃aLam	Kerala
	keer̃aLattinde keRakkʉ	east of Kerala
	maadraassʉ	Madras
	madraassʉ keer̃aLattinde keRakk' aaNʉ.	Madras is east of Kerala.

	keeřaLattinde keRakka vašattʉ	on the east side of Kerala
	madraassʉ keeřaLattinde keRakka vašatt' aaNʉ.	Madras is on the east side of Kerala.
4.	paDiñaarʉ	west
	madraassinde paDiñaarʉ	west of Madras
	keeřaLam	Kerala
	keeřaLam madraassinde paDiñaar' aaNʉ.	Kerala is west of Madras.
5.	paDiñaarʉ	west
	paalʉkkaaDʉ	Palghat
	paalʉkkaaDinde paDiñaarʉ	west of Palghat
	kooRikkooDʉ	Calicut
	kooRikkooDʉ paalʉkkaaDinde paDiñaar' aaNʉ.	Calicut is west of Palghat.
6.	aDuttʉ	next to; near
	keeřaLattinde aDuttʉ	near Kerala
	madraassʉ	Madras
	madraassʉ keeřaLattinde aDutt' aaNʉ.	Madras is near Kerala.
7.	kočči	Cochin
	erNaaguLam	Ernakulam
	erNaaguLattindeyaDuttʉ	near Ernakulam
	kočči erNaaguLattindeyaDutt' aa'.	Cochin is near Ernakulam.
8.	toTT' aDuttʉ	right next to
	erNaaguLattinde toTT' aDutt' aa.	right next to Ernakulam
	kočči erNaaguLattinde toTT' aDutt' aaNʉ.	Cochin is right next to Ernakulam.

DRILL 5: RESPONSE

Referring to the map, page 158, ask questions about where the districts (and cities) are in relation to one another and receive appropriate answers.

DRILL 6: TRANSLATION

1. Are you hungry?
2. Are you studying Malayalam or Hindi?
3. Did you study Malayalam or Hindi?
4. I have to go to class.
5. I have to go to class at 8:45.
6. Would you mind opening this bottle.
7. Would you mind turning on the phonograph (make the phonograph sing).
8. Let's buy this yellow sari.
9. I like this yellow skirt.

Pronunciation Note: A puff can spoil a /p/

Some of you may still be having trouble pronouncing consonants lightly. It may help if you realize that normally English speakers pronounce sounds like /p, t/ and /k/ with a little puff of air when they come at the beginning of a stressed syllable. (Hold your hand or a piece of paper up close to your mouth and say words like "pose," "tend," and "cuss." You'll be able to feel the puff of air on your hand; it will make the paper move.) Since Malayalis don't make this puff of air when they pronounce /p, t̲, t, T/ or /k/ you have to get rid of that "puff" that comes so naturally with these sounds if your Malayalam is to sound like Malayalam.

In English we make "puffless /p/s" (and /t/s and /k/s) when the sound just before one of these is /s/. Say the words "dispose," "distend" and "discuss." To learn to make these sounds like a Malayali, practice like this. Put your tongue in position for making an "s" sound. Then say the words "pose," "tend," "cuss" (as well as the Malayalam words below) making just the hint of an "s" sound. Next put tongue in position for "s" and say the words without any preceding "s" at all. Remember that for Malayalam there's also only very light contact between the lips or between tongue and roof of mouth.

DRILL 7: PRONUNCIATION

pose; dispose; (s)pose
(s)paal
(s)pan'saar̃a
(s)pud̲iya
(s)paaTTʉ
(s)poDi

tend; distend; (s)tend
(s)t̲ar̃u
(s)t̲uran̲n̲u
(s)t̲uDaŋŋi

cuss; discuss; (s)cuss
(s)kaNDu
(s)kuDičču
(s)keeTTu

DRILL 8: CONVERSATION ("Lay off! It's My Nest")

pud̲iya vaakkugaL

iD- (iTTu)	to lay (an egg); to put
kaar̃aNam	reason
kuuDʉ	nest
iTTʉgoLLu (often contracts to iTT'o)	Go ahead and lay it (this is a "free" translation).
appurat̲t̲ʉ	over there; that side

Scene: Chicken "Kari" struts purposefully towards a nest (/kuuDʉ/). Chicken "Biriyaani" cackles out to chicken "Kari."

Biri: en̲d̲' aa' iviDe čeyyun̲n̲ad̲ʉ?
Kari: muTTayiDaan poogun̲n̲u.
Biri: iviDe iDer̃ud̲ʉ!
Kari: en̲d̲' aa' kaar̃aNam?
Biri: ii kuuD' ended̲' aaNʉ. enikky' ippoo' muTTayiDaNam.
Kari: en̲n̲aa' iTTʉgoLLu. ñaan appurat̲t̲' iDaam.

DRILL 9: REVIEW

Count to 100 by tens.

DRILL 10: REPETITION

anjʉ	five
pat̲t̲ʉ	ten
pad̲inanjʉ	fifteen
ir̃ʉpad̲ʉ	twenty
ir̃ʉpat̲t̲anjʉ	twenty-five
muppad̲ʉ	thirty

muppattanjʉ	thirty-five
naalpadʉ	forty
naalpattanjʉ	forty-five
anbadʉ	fifty
anbattanjʉ	fifty-five
aarʉpadʉ	sixty
aarʉpattanjʉ	sixty-five
eeRʉpadʉ	seventy
eeRʉpattanjʉ	seventy-five
eNbadʉ	eighty
eNbattanju	eighty-five
tonnuur	ninety
tonnuuttanjʉ	ninety-five
nuurʉ	(one) hundred

Pronunciation Note: Unlike the other numbers the double "t"s of /tonnuuttanjʉ/ are alveolar.

DRILL 11: REVIEW

Review "Card Party—Intermission," pages 164-165.

DRILL 12: TRANSLATION

I want to buy a skirt.
I have to get some meat.
Mother wants me to get some meat.
I ought to (have to) study tomorrow.
Children like to drink milk.
You should drink the milk.

puḏiya vaakkugaL

Nouns

vašam	side
kočči	Cochin
kaařaNam	reason
kuuDʉ	nest

Verbs

iD- (iTTu)	to lay (an egg)

Post Positions (takes possessive)

vaDakkʉ	north
ṯekkʉ	south
kiRakkʉ	east
paDiñaarʉ	west
ṯoTTaDuṯṯʉ	right next to
appuraṯṯʉ	over there; that side

Expressions

iTTʉgoLLu	go ahead and lay it

Cardinal Numbers

iřʉpaṯṯanjʉ	twenty-five
muppaṯṯanjʉ	thirty-five
ṉaalpaṯṯanjʉ	forty-five
anbaṯṯanjʉ	fifty-five
aarʉpaṯṯanjʉ	sixty-five
eeRʉpaṯṯanjʉ	seventy-five
eNbaṯṯanjʉ	eighty-five
ṯoṉṉuuttanjʉ	ninety-five

iuNiT muunnʉ

paaDam anjʉ

DRILL 1: REPETITION BUILD-UP

1.	mumbil	in front of
	viiDʉ	house
	viiDinde mumbil	in front of the house
	basstaappʉ	bus stop
	viiDinde mumbil basstaapp' aaNʉ.	In front of the house is a bus stop.
2.	ñaan	I
	ende mumbil	in front of me
	ir̃ikkyer̃udʉ	please don't sit
	ende mumbil ir̃ikkyer̃udʉ.	Please don't sit in front of me.
3.	keTTiDam	building; large house
	keTTiDattinde mumbil	in front of the building
	keTTiDattinde mumbil basstaapp' aaNʉ.	There's a bus stop in front of the building.
4.	puragil	behind; in back of
	viiDinde puragil	behind the house
	kakkuussʉ	privy; backhouse; toilet
	kakkuussʉ viiDinde puragil aaNʉ.	The toilet is behind the house.
5.	puragil	behind
	keTTiDattinde puragil	behind the building
	čeriya	little; small
	čeriya rooDʉ	path; little road
	keTTiDattinde puragil čeriya rooD' aaNʉ.	There's a path behind the building.

DRILL 2: CONVERSATION ("Looking for R. V. Press")

pud̲iya vaakkugaL

pressʉ	press; printing establishment
n̲eer̃e	straight; directly
n̲eer̃e puragil	directly behind

Stranger: aa keTTiDam yeed̲' aa(Nʉ)?

Native: ad̲' aa(Nʉ) poost̲aappissʉ.

Stranger: ad̲indeyaDut̲t̲' alle R. V. pressʉ?

Native: ad̲e. poost̲aappissinde n̲eer̃e puragil.

DRILL 3: REPETITION BUILD-UP

1.	purat̲t̲ʉ	on top of
	meešappurat̲t̲ʉ	on the table
	vaykkyu	set
	čaaya meešappurat̲t̲ʉ vaykkyu.	Set the tea on the table.
2.	ippurat̲t̲ʉ	on this side of
	meešayuDeyippurat̲t̲ʉ	on this side of the table
(NS)	meešeyuD' ippurat̲t̲ʉ	
	iDu	put
	meešeyuD' ippurat̲t̲' iDu.	Put (it) on this side of the table.
	kaseer̃a	chair
	kaseer̃a meešeyuD' ippurat̲t̲' iDu.	Put the chair on this side of the table.
3.	čan̲d̲a	market place
	čan̲d̲ayuDeyippurat̲t̲ʉ	on this side of the market
(NS)	čan̲d̲eyuD' ippurat̲t̲ʉ	
	kriŠNa silkʉ hausʉ	Krishna Silk House
	čan̲d̲eyuD' ippurat̲t̲' aa(Nʉ) kriŠNa silkʉ hausʉ.	Krishna Silk House is on this side of the market.

4.	appurat̲t̲ʉ	beyond; on that side of
	poos̲taappissʉ	post office
	poos̲taappissindeyappurat̲t̲ʉ	beyond the post office
(NS)	poos̲taappissind' appurat̲t̲ʉ	
	poos̲taappissind' appurat̲t̲' aa(Nʉ) kriŠNa silkʉ hausʉ.	Krishna Silk House is beyond the post office.
5.	vaRi	road
	vaRiyuDeyappurat̲t̲ʉ	beyond the road
(NS)	vaRiyuD' appurat̲t̲ʉ	
	ende viiDʉ	my house
	ende viiDʉ vaRiyuD' appurat̲t̲' aa(Nʉ).	My house is over beyond the road.
	vaRiyuD' appurat̲t̲' aa(Nʉ) ende viiDʉ.	My house is over beyond the road.

Vocabulary Note: /appurat̲t̲ʉ/

The real meaning of /appurat̲t̲ʉ/ is actually very vague. Sentence 5 might be more accurately translated, "Over there beyond the road somewhere in the distance."

Grammar Note: Post Positions

The post positions /mumbil; puragil; ippurat̲t̲ʉ/ and /appurat̲t̲ʉ/ require that the noun preceding be in the possessive case, as you can tell from the exercises in this lesson. In some dialects, however, the noun preceding these post positions, as well as /aDut̲t̲ʉ/, will be in the dative case. Thus you might hear /keTTiDat̲t̲inʉ mumbil/ rather than /keTTiDat̲t̲inde mumbil/. Both forms are correct. If your teacher finds the dative case more natural for him, it would be quite all right for you to learn it that way.

DRILL 4: ADDITIVE

Add the correct possessive (or dative) ending and /aDut̲t̲' aaNʉ/ to the words below.

Example: Teacher: vaRi
Student: vaRiyuDeyaDut̲t̲' aaNʉ.

viiDʉ
meeša
ñaan
keTTiDam
avan
keeřaLam

DRILL 5: FREE CONVERSATION

Referring to a map of the U.S., talk about where the states are in relation to one another. Review the words for directions if necessary.

DRILL 6: CONVERSATION ("Looking for the Railroad Station")

pud̲iya vaakkugaL

ii vaRiyuDeyappurat̲t̲' aaNʉ	In this context—"The next road over beyond this road. (See map, p. 190.)
(y)eed̲ile?	which way? which direction?
id̲ile	this way; this direction

Stranger: reeylve stešan iviD' aDut̲t̲' aaNo?
Native: ad̲e.
Stranger: eviD' aa'?

Native: (pointing) ii vaRiyuD' appuratt' aa'.

Stranger: stešand' aDuttʉ hooTTeL uNDo?

Native: stešand' ippuratt' or̃ʉ hooTTeL uNDʉ.

Stranger: ennaa' poo'TTe.

Native: šer̃i.

(The stranger takes the first little road over to the road running parallel, but when he comes to that road he has to ask someone else)

Stranger: (y)eedileyaa(Nʉ) reeylve stešani' poogunnadʉ?

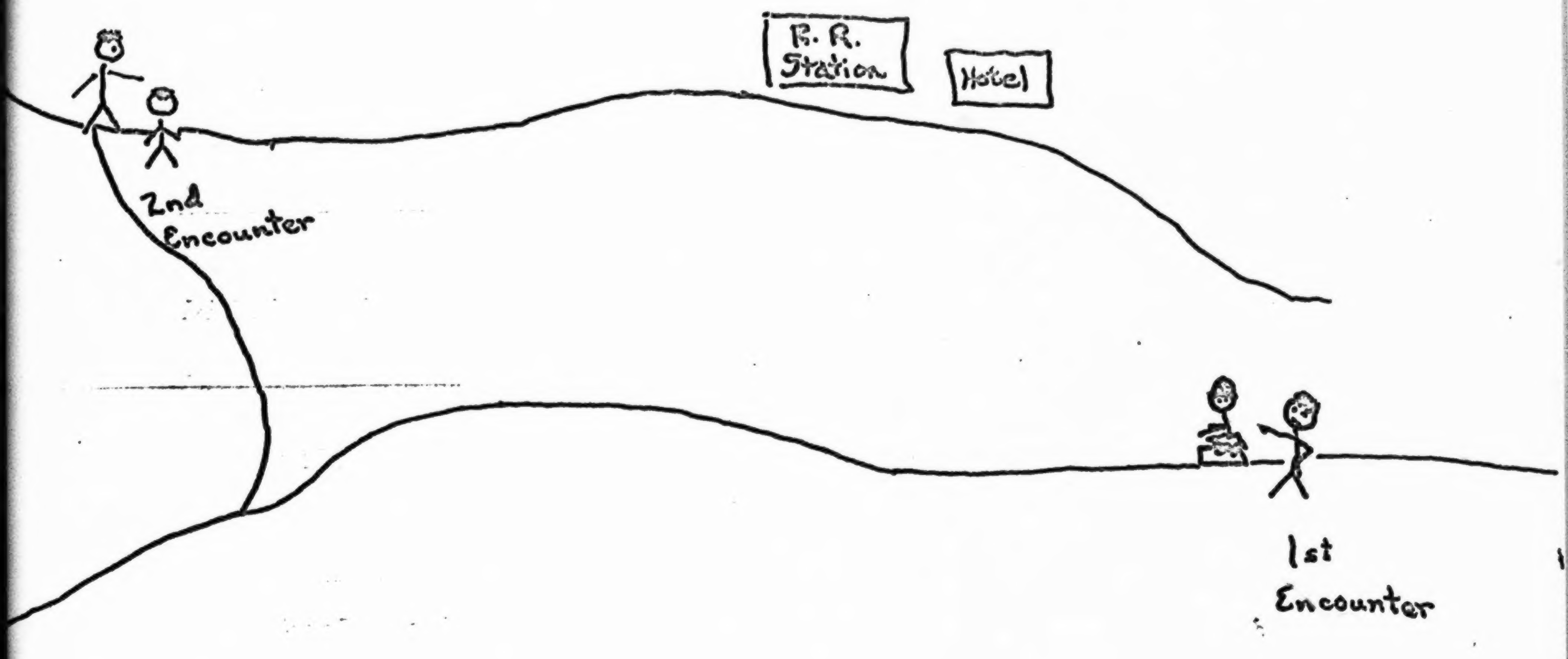
2nd Nat.: idile poo'Nam.

Stranger: stešand' aDuttʉ hooTTeL uNDo?

2nd Nat.: stešand' appuratti or̃ʉ hooTTeL uNDʉ.

Stranger: poo'TTe.

2nd Nat.: šer̃i.



Note:

The first native says the hotel is /stešandeyippurattʉ/ while the second says it is /stešandeyappurattʉ/. Study the map and figure out why each man describes it differently.

DRILL 7: REVIEW PRONUNCIATION /l, L/

Review Drill 4, page 167.

DRILL 8: TRANSLATION

Is it a boy or girl?
Does he know how to talk?
Does he know how to walk?
Has he started to walk?
Did I get a letter from home?
How much does goat meat cost?
How much do eggs cost?
How old is your sister?

DRILL 9: PRONUNCIATION

Concentrate on making good /R/s.

vaRi
paRam
kiRakkʉ (keRakkʉ)
kooRikkooDʉ
aleppuRa
kaRiññilla

eeRʉ

aRičča

kaRiññilla

kaRikkyaan

kaRikkyaan kaRiññilla.

paRam

paRam kaRikkyaan kaRiññilla.

eeRʉ

eeRʉ paRam

eeRʉ paRam kaRikkyaan kaRiññilla.

(NS) eeRʉ paRaŋ kaRikkyaaŋ kaRiññilla.

DRILL 10: CONVERSATION ("Left or Right Side?")

pud̲iya vaakkugaL

t̲eNiŋŋʉ	curve (turning)
iDad̲a	left
valad̲a	right

Stranger: bassṯaapp' eviDeyaa(Nʉ)?

Native: aa t̲eNiŋŋind' appurat̲t̲ʉ.

Stranger: iDad̲a vašat̲t̲o, valad̲a vašat̲t̲o?

Native: iDad̲a vašat̲t̲ʉ.

---

pud̲iya vaakkugaL

Nouns

busst̲aappʉ	bus stop
keTTiDam	building
kakkuussʉ	toilet; backhouse
rooDʉ	road
pressʉ	press (printing establishment)
kaseeřa	chair
vaRi	road
t̲eNiŋŋʉ	curve

Adjectives

čeriya	small; little
neeře	directly; straight
iDad̲a	left
valad̲a	right

Post Positions

mumbil	take possessive or dative	in front of
puragil		behind
ippurat̲t̲ʉ		on this side of
appurat̲t̲ʉ		beyond; on that side of

iuNiT n̲aalʉ

paaDam on̲n̲ʉ

DRILL 1: CONVERSATION ("At the Tea Shop")

pud̲iya vaakkugaL

t̲inn- (t̲in̲n̲u)	to eat
d̲ooša	like a rice pancake
varšam	year
or̃ʉ varšam aayi	a year ago
maDaŋŋi poog-	to go back; return
kaRiññʉ	after; finished
or̃ʉ varšam kaRiññʉ	after one year; a year from now
paDippikky- (paDippičču)	to study

Scene: A Small Tea Shop

A westerner (sayppʉ) enters and sits at a table. All eyes are upon him. A young boy (the waiter) approaches . . .

Boy: saarin' en̲d̲ʉ veeNam?

Sayppʉ: or̃ʉ kaappi t̲ar̃u.

Boy: t̲innaan en̲d̲ʉ veeNam?

Sayppʉ: r̃aNDʉ d̲ooša t̲ar̃u.

A Malayali who has been listening to this interchange in surprised wonder engages the sayppʉ in conversation.

Malayali: malayaaLam ariyaamo?

Sayppʉ: koračč' ariyaam.

Malayali: eviD' aa' paDiččad̲ʉ?

Sayppʉ: amerikkeyil.

Malayali: aviD' aaNo viiDʉ?

Sayppʉ: ad̲e.

Malayali: iviD' eppoo' vannu?

Sayppʉ: or̃ʉ varšam aayi.

Malayali: eppoo' maDaŋŋi poogunnu?

Sayppʉ: or̃ʉ varšaŋ kaRiññʉ.

Malayali: iviD' end' aa' jooli?

Sayppʉ: skuuLil paDippikkyunnu.

The sayppʉ has finished his food and the boy approaches again.

Boy: veer' endʉ veeNam saarʉ?

Sayppʉ: onnum veeNDa. (to the Malayali) poo'TTe.

The foreigner gets up and goes toward the counter. The boy points and shouts . . .

Boy: aa saarʉ naalpadʉ payssa.

The sayppʉ pays his bill and leaves.

Grammar Note: Addressive Case /-inooDʉ; -ooDʉ/

Verbs like /paray-/ "to say," "to tell," /samsaar̃ikky-/ "to speak" and /čoodikky-/ "to ask" we call "verbs of address." There are only a few such verbs in Malayalam but they are peculiar in that they require their object to take an addressive case ending. The object of such verbs is almost always the name of a person since we don't ordinarily "address" non-humans.

/-inooDʉ/ Words which take /-inde/ in the possessive (and /-inʉ/ in the dative) take /-inooDʉ/ in the addressive.

/saarinde; saarinʉ; saarinooDʉ/

/-ooDʉ/ Words which take /-uDe/ or /-de/ in the possessive (and /-kkʉ; -kkyʉ; -ykkyʉ/ or /-ʉ/ in the dative) take /-ooDʉ/ in the addressive.

/čeeččiyuDe; čeeččikkyʉ; čeeččiyooDʉ/
/r̃aamande; r̃aamanʉ; r̃aamanooDʉ/
/ende; enikkyʉ; enooDʉ/

DRILL 2: REPETITION BUILD-UP

1.	parañññu	told; said
	ayaaL	he
	ayaaLooDʉ parañññu.	told him
	ayaaLooDʉ var̃aan parañññu.	(I) told him to come.
	ñaan ayaaLooDʉ var̃aan parañññu.	I told him to come.
2.	avaL	she
	avaLooDʉ parañññu.	(I, He) told her.
	avaLooDʉ giTTaar vaayikkyaan parañññu.	(I, He) told her to play the guitar.
3.	čoodičču	asked
	kuuTTʉgaar̃i	friend
	kuuTTʉgaar̃iyooDʉ čoodičču.	(I, He) asked the friend.
	čoodyam	question
	čoodyam čoodičču	(I, He) asked a question.
(NS)	čoodyan joodičču.	
	kuuTTʉgaar̃iyooDʉ čoodyan joodičču.	(I, He) asked (my) friend a question.
	saarʉ kuuTTʉgaar̃iyooDʉ čoodyan joodičču.	Sir asked (my) friend a question.
4.	čoodikkyunnadʉ	asking
	end' aa(Nʉ) čoodikkyunnadʉ?	What are (you) asking?
	joorjʉ	George
	joorjinooDʉ	
	joorjinooD' end' aa' čoodikkyunnadʉ?	What are (you) asking George?

	vargiisʉ	Vargiis
	vargiisinooDʉ	
	vargiisinooD' end' aa' čoodikkyunnadʉ?	What are you asking Vargiis?
5.	čoodiččadʉ	asked
	end' aa' čoodiččadʉ?	What did (you, he) ask?
	kuññʉ	child
	kuññinooDʉ	
	kuññinooD' end' aa' čoodiččadʉ?	What did (you/he) ask the child?
	enooD' end' aa' čoodiččadʉ?	What did (you/he) ask me?
6.	samsaar̃ičču	spoke
	jooN	John
	jooNinooDʉ	
(NS)	jooN'NooDʉ	
	jooN'NooDʉ samsaar̃ičču.	(I) spoke to John.
	innale jooN'NooDʉ samsaar̃ičču.	Yesterday (I, he) spoke to John.

DRILL 3: TRANSFORMATION

Change from nominative to addressive case.

Example: Teacher: aar̃ʉ
Student: aar̃ooDʉ

avaL
amma
ayaaL
joorjʉ
aar̃ʉ
kuTTi

ac̆c̆an
saarʉ
r̃aaman
kuññʉ
ñaan

DRILL 4: TRANSFORMATION

The teacher will provide a phrase with a verb of address but lacking an object. He will then provide the stimulus for object in the nominative case. The student will change the nominative to addressive (by adding /-inooDʉ/ or /-ooDʉ/) and say the whole sentence. The next student will then translate. With that explanation an example is called for!

Teacher: var̃aam paraññu . . . avaL
1st Stud: avaLooDʉ var̃aan paraññu.
2nd Stud: (I/He/She) told her to come.

_______ id̲ʉ parayer̃ud̲ʉ.	saarʉ
_______ id̲ʉ parayer̃ud̲ʉ.	r̃aaman
_______ or̃ʉ c̆ood̲yam c̆ood̲ic̆c̆u.	joorjʉ
_______ c̆ood̲ikkyaNam.	amma
_______ c̆ood̲ikkyaam.	ac̆c̆an
_______ aaNʉ samsaar̃ic̆c̆ad̲ʉ.	aar̃ʉ
_______ samsaar̃ikkyu.	kuññʉ

DRILL 5: CONVERSATION ("Who're You Talking to?")

pudiya vaakkugaL

hallo	hello
vargiissʉ	A Malayali Christian name—equivalent to "George."
čaakko	Another Malayali Christian name—equivalent to "Jacob."
veegam	quickly; hurry up
r̃aatri	night; tonight

Scene: A small hostel room. A student, Vargiis, is studying. His roommate, čaakko, is out of sight—getting ready to go to the beach. An American friend, John, enters. He doesn't knock, since he is thoroughly acculturated and this is the general custom among friends.

jooN:	hallo vargiissʉ.
vargiissʉ:	hallo jooN. var̃u.
čaakko:	(from the next room) vargiissʉ, niŋŋaL aarooD' aa(Nʉ) samsaar̃ikkyunnadʉ?
vargiissʉ:	jooN'NooDʉ.
čaakko:	ayaaLooD' ir̃ikkyaan parayu. ñaan ippo' var̃aam.
jooN:	eeyʉ čaakko, veegam var̃ʉ. nama'kkʉ biiččil poogaam.
čaakko:	(coming out) šer̃i. poogaam. vargiissʉ, ni var̃unno?
vargiissʉ:	illa. enikkyʉ r̃aatri saarinooDʉ samsaar̃ikkyaNam.
jooN:	ennaal ñaŋŋaL poogunnu.
vargiissʉ:	šer̃i.

Notes:

1. Notice that čaakko first refers to vargiissʉ as /niŋŋaL/, and later /ni/.
2. Why does jooN say /ñaŋŋaL poogunnu/ rather than /nammaL poogunnu/?

DRILL 6: TRANSLATION

puragil

aDut̲t̲ʉ

appurat̲t̲ʉ

ippurat̲t̲ʉ

mumbil

DRILL 7: TRANSLATION

1. There's a bus stop in front of the house.
2. My house is near the main road.
3. My house is (over there) beyond the main road.
4. Put the chair next to the table.
5. Put this behind the door.
6. Don't put the chair on that side of the table.
7. Put it on this side of the table.

DRILL 8: PRONUNCIATION, *Long and Short Vowels*

paDičču	studied
paaDičču	played (phonograph)
t̲ala	head
t̲aalam	metal dish
vaykkyu	set
vaaykkyu	read; play (instrument)

DRILL 9: REPETITION BUILD-UP

1.	iḏʉ parayer̃uḏʉ.	Don't tell this.
	saarʉ	Sir
	saarinooDʉ	
	saarinooD' iḏʉ parayer̃uḏʉ.	Don't tell Sir this.
2.	liila	a female Hindu name
	liilayooDʉ	
	liilayooD' iḏʉ parayer̃uḏʉ.	Don't tell Liila this.
3.	ñaan	I
	ennooDʉ čooḏičču.	(He, You) asked me.
4.	parayu	tell
	ṉiŋŋaL ennooDʉ parayu.	You tell me!
5.	paraññaḏʉ	said, told
	eṉḏ' aa(Nʉ) paraññaḏʉ?	What was said?
	ṉiŋŋaL ennooD' eṉḏ' aa(Nʉ) paraññaḏʉ?	What did you say to me?
6.	manasil aayiyilla.	(I) didn't understand.
	ennooDʉ paraññaḏʉ manasil aayiyilla.	I didn't understand what you told me.
7.	čooḏikkyer̃uḏʉ.	Don't ask.
	liilayooDʉ čooḏikkyer̃uḏʉ.	Don't ask Liila.
8.	samsaar̃ičču	spoke
	avar	they, she
	avar̃ooDʉ samsaar̃ičču.	(I) spoke to them (her).
	iṉṉale	yesterday
	iṉṉale ñaan avar̃ooDʉ samsaar̃ičču.	Yesterday I spoke to them (her).

9.	samsaar̃iččadʉ	spoke
	avar̃ooD' aa(Nʉ) samsaar̃iččadʉ.	(I, He) spoke to them (her).
	innale avar̃ooD' aa(Nʉ) samsaar̃iččadʉ.	(I, He) spoke to them (her) yesterday.

DRILL 10: CONVERSATION ("Oh, the Woes of True Love")

Scene: A young girl, very angry, is sitting on a park bench. She's waiting for her boy friend. After some time he comes sauntering up.

GF: (accusingly) niŋŋaL innale paarkkil vannill' alle!

BF: illa.

GF: end' aa' kar̃aNam?

BF: (offhandedly) kaappi 'uDikkyaan pooyi.

GF: (mockingly) oo! kaappi 'uDikkyaan pooyi.
(She stand up angrily) niŋŋaLkk' ennooD' iŠTam illa. ad' alle kar̃aNam? (she runs off)

BF: (running after her) ñaan . . . ñaan . . .

GF: niŋŋaL ennooDʉ samsaar̃ikkyer̃udʉ. ñaan poogunnu.

Notes:

1. /iŠTam illa/ The girlfriend says /iŠTam illa/ in order to add more force to the negation. In English we might say ". . . at all" to express a more forceful negation. The sentence might then be translated. "You don't like me at all!"

2. Why does she say /niŋŋaLkk' ennooD' iŠTam illa/ rather than /niŋŋaL ennooD' iŠTam illa/?

3. This isn't a typical *Kerala* scene!

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pud̲iya vaakkugaL

Nouns

d̲ooša	a pancake made of rice and grain flour
varšam	year
čoodyam	question
čaakko	Malayali Christian name "Jacob"
paarkkʉ	park
řaat̲ri	night; tonight

Verbs

t̲inn- (t̲in̲n̲u)	to eat
paDippikky- (paDippičču)	to teach
čood̲ikky- (čood̲ičču)	to ask
maDaŋŋi poog-	to return; to go back

Adverbs

veegam	quickly; fast

Expressions

hallo	hello
OřʉU varšam aayi	a year ago
ořʉ varšam kaRiññʉ	a year from now; after one year

Grammar Words

-inooDʉ -ooDʉ	addressing case endings

VOCABULARY NOTES

/paDippikky-/; This verb means "to teach" and, as you may have noticed, is related to /paDikky-/ "to study; to learn." You might say /paDippikky-/ actually means "to cause to learn." You'll find other similar pairs where the particle /-ippi-/ adds the meaning "to cause to." For example /veLLam tilappikkyunnu/ "(He) is boiling the water" (or) "(He) is causing the water to boil."

iuNiT naalʉ

paaDam řaNDʉ

Grammar Note: Post Positions with Verbal Nouns

One reason we call forms like /parayunnadʉ/ and /paraññadʉ/ "verbal nouns" is that they are able to take case endings. Case endings, by definition, can be added only to *nouns*. The post positions in this lesson, /mumbʉ/ "before" and /šeešam/ "after," require that the preceding verbal noun take the dative case ending /-inʉ/.

If all this talk about "nouns," "post positions," "case endings," etc., confuses you, don't let the notes bother you. Some people find an explanation helpful in learning to use a language while others learn better by simply practicing, getting a feel for it, and are confused by explanations. Remember, your primary purpose is to learn how to talk Malayalam, not how to talk *about* Malayalam.

DRILL 1: REPETITION

1.	mumbʉ	before
	vannadʉ	came
	vannadinʉ mumbʉ	before (she) came
	avan pooyi.	He went.
	vannadinʉ mumbʉ avan pooyi.	Before (she) came, he went.
	liila vannadinʉ mumbʉ avan pooyi.	Before Lila came, he left.
2.	šeešam	after
	vannadinʉ šeešam	after (she) came
	liila vannadinʉ šeešam avan pooyi.	After Lila came, he left.

3.	vannadinʉ šeešam	after (she) came
	alpam	a little; just
	vannadin' alpam šeešam	just after (she) came
	liila vannadin' alpam šeešam, řaaman pooyi.	Just after Lila came, Raman left.
4.	vannadinʉ mumbʉ	before (he) came
	řaaman vannadinʉ mumbʉ	before Raman came
	vaNDi	train; any wheeled vehicle
	řaaman vannadinʉ mumbʉ vaNDi pooyi.	Before Raman came the train left.
5.	vannadin' alpa' mumbʉ	just before (he) came
	řaaman vannadin' alpa' mumbʉ, vaNDi pooyi.	Just before Raman came, the train left.
6.	paraññadʉ	said; told; explained
	paraññadinʉ šeešam	after (you) explained
	manasil aayi	(I) understand
	niŋŋaL paraññadinʉ šeešam manasil aayi.	After you explained (it), I understood.
	ennooDʉ	me
	ennooDʉ paraññadinʉ šeešam manasil aayi.	After (you) explained (it) to me, I understood.
7.	kai	hand; arm and hand
	kaRugaNam	should wash
	kai kaRugaNam	should wash hands
(NS)	kai 'aRugaNam	
	kaRikkyunnadʉ	eating
	kaRikkyunnadinʉ mumbʉ	before eating
	aahaařam	food
	aahaařam kaRikkyunnadinʉ mumbʉ kai 'aRugaNam.	Before eating food (you) should wash the hands.

DRILL 2: CONVERSATION ("At the Railway Station")

puḏiya vaakkugaL

ṉiyaaN' iḏinʉ kar̃aNam	You're the cause of this.
samayam	time
aḏʉ koNDʉ (aḏ' 'oNDʉ)	because of that
ṯaamassikky- ṯaamassiččcu	to be late
maNikkoor	hour

Scene: A taxi, carrying a man and his wife, comes screeching up to a railway station. Several porters rush to meet it. The man hops out, greatly agitated, and calls out to a porter . . .

ee! erNaaguLam vaNDi pooyiyo?

Porter: saarʉ var̃uṉṉaḏin' alpa' mumbʉ pooyi.

Man: o! ṉašam aayi! (to his wife who is descending from the taxi—slowly, gracefully) ṉiyaaN' iḏinʉ kar̃aNam.

Wife: ñaan eṉḏʉ 'eyḏu?

Man: ṉinakkʉ dress 'eyyaan eṯra samayam veeNam? aḏ' 'oND' alle ṯaamassiččcaḏʉ.

Wife: enikkyʉ dress 'eyyaan r̃aNDʉ maNikkoor maḏi. ṉiŋŋaL aa(Nʉ) ṯaamassiččcaḏʉ.

Man: r̃aNDʉ maNikkoor maḏiyalle!

DRILL 3: TRANSLATION

1. You don't like me.
2. Don't talk to me.
3. Don't talk to her.
4. Who are you talking to?
5. Tell Vargiis to sit down.
6. Tell your friend to study.
7. Did you ask Sir?
8. Sir asked me a question.

DRILL 4: TRANSLATION

Where is the post office?
Do you know where the State Bank is?
Yes.
The post office is right next to the State Bank.
Is it on the left side or the right side?
Right side.

Grammar Note: Habitual Tense Ending /-um/

You have already learned that /-um/ is the future ending when the subject is second or third person.

This same ending /-um/ is the one to use when talking about things that happen ***regularly***, or habitually. Thus it is used with words like /d̲ivasavum/ "daily"; /saad̲aarineyaayi/ "usually"; /ellaa . . . um/ "every" (as in "every day," "every morning," etc.).

When it has the *future* meaning /-um/ is used only when the subject is second or third person. (When the subject is first person the future ending is /-aam/.)

1st person	/ñaan n̲aaLe poogaam/	"I will go tomorrow"
2nd person	/n̲iŋŋaL n̲aaLe poogum/	"You will go tomorrow"
3rd person	/ayaaL n̲aaLe poogum/	"He will go tomorrow"

But when /-um/ shows ***habitualness***, it is used with any subject, including 1st person.

1st person	/ñaan čan̲d̲eyil divasavum poogum/	"I go to the market place daily"
2nd person	/n̲iŋŋaL čan̲d̲eyil divasavum poogum/	"You go to the market place daily"
3rd person	/ayaaL čan̲d̲eyil divasavum poogum/	"He goes to the market place daily"

Vocabulary Note: /ellaa ... um/ "every"

This word is peculiar in that /ellaa-/ has to come in front of the noun while /-um/ comes after it.

/ellaa r̃aavileyum/	"every morning"
/ellaa maNikkuurum/	"every hour"

DRILL 5: REPETITION BUILD-UP

1.	r̃aavile	morning
	ellaa r̃aavileyum	every morning
	jooli čeyyum	works
	ellaa r̃aavileyum jooli čeyyum.	(I, He, etc.) work(s) every morning.
(NS)	ellaa r̃aavileyun jooli 'eyyum.	
2.	aahaar̃am	food
	n̲all' aahaar̃am kaRikkyum.	(I, He, etc.) eat good food.
	ellaa r̃aavileyum	every morning
	ñaan ellaa r̃aavileyum n̲all' aahaar̃am kaRikkyum.	I eat good food every morning.
(NS)	ñaan ellaa r̃aavileyun̲ n̲all' aahaar̃aŋ kaRikkyum.	
3.	divasam	day
(NS)	devasam	
	ellaa devasavum	every day
	klaassil poogum.	(I, He, etc.) go to class.
	ñaŋŋaL	we (exclusive)
	ñaŋŋaL ellaa devasavum klaassil poogum.	We go to class every day.
(NS)	ñaŋŋaL ellaa devasavuŋ klaassil poogum.	

4.	eTTum	arrive; reach
	viiTTil eTTum	arrive at home
	anjařa maNikkyʉ	at 5:30
	aččan	father
	aččan anjařa maNikkyʉ viiTTil eTTum.	Father arrives home at 5:30.
	devasavum	daily
	aččan devasavum anjařa maNikkyʉ viiTTil eTTum.	Father arrives home at 5:30 daily.
5.	uraŋŋum	sleep; go to sleep
(NS)	oraŋŋgum	
	pat̲t̲ařa maNikkyʉ	at 10:30
	aččan pat̲t̲ařa maNikky' oraŋŋum.	Father goes to bed at 10:30.
	řaat̲ri	night
	ellaa řaat̲riyum	every night
	ellaa řaat̲riyum aččan pat̲t̲ařa maNikky' oraŋŋum.	Father goes to bed at 10:30 every night.
6.	ořʉ kuuDi	at about
(NS)	oř'ooDi	
	pat̲t̲ařa maNi	10:30
	pat̲t̲ařa maNiyoř'ooDi	at about 10:30
	oraŋŋum	go to sleep
	pat̲t̲ařa maNiyoř'ooDiyoraŋŋum.	(I, He, etc.) go(es) to sleep at about 10:30.

Pronunciation Note: /divasum/uraŋŋum/

These are usually pronounced [devasum] and [oraŋŋum] at normal speed following the rule that /i/ sounds like [e] and /u/ sounds like [o] when followed by a single consonant and the vowel /a/.

Notice also that /ořʉ kuuDi/ sounds something like [ořooDi] when said at normal speed.

DRILL 6: TRANSLATION

Write out a translation of the following piece.

ellaa řaavileyum ñaan aarařa maNikky' eeRikkyum. kaappiyum aahaařamum kaRiččad̲inʉ šeešam klaassil poogum. eTTařa maNi muud̲al pandřaNDʉ maNi veře malayaaLam paDikkyum. uččaykkyʉ aahaařam kaRikkyum. on̲n̲ařa maNi mud̲al n̲aalařa maNi veře indiy'e patti paDikkyum. anjʉ maNi ořʉ kuuDi (ořooDi) viiTTil eTTum. uNNʉ kaRiččad̲inʉ šeešam pin̲n̲eyum malayaaLam paDikkyum. malayaaLam t̲eeppʉ keeLkkum. pat̲t̲ʉ pat̲t̲ařa maNi ořʉ kuuDi (ořooDi) uraŋŋum. aŋŋine samayam kaRikkyum.

pud̲iya vaakkugaL

eeRikky- (eeNit̲t̲u)	to stand up; to get up (from sleep)
muud̲al . . . veře	from . . . until
učča	noon
patti	about
uNNʉ	large meal
pin̲n̲e	later; then
pin̲n̲eyum	then again
t̲eeppʉ	tape
aŋŋine	in that way; in that fashion

DRILL 7: REPETITION BUILD-UP

1.	muud̲al	from
	eTTařa maNi muud̲al	from 8:30
	veře	until
	pandřaNDʉ maNi veře	until 12 o'clock
	malayaaLam paDikkyum.	(I, He, etc.) study Malayalam.

	eTTa maNi muud̲al pandr̃aNDʉ maNi ver̃e malayaaLam paDikkyum.	From 8:30 until 12 o'clock (I, he, etc.) study Malayalam.
2.	patti (alveolar /tt/)	about
	indiy'e patti	about India
	on̲n̲ar̃a maNi muud̲al	from 1:30
	n̲aalar̃a maNi ver̃e	until 4:30
	on̲n̲ar̃a maNi muud̲al n̲aalar̃a maNi ver̃e indiye patti paDikkyum.	From 1:30 until 4:30 (I, he, etc.) study about India.
3.	muun̲n̲ʉ maNi muud̲al	from 3 o'clock
	anjʉ maNi ver̃e	until 5 o'clock
	vaayikkyum.	(I, He, etc.) read.
	indiy'e patti vaayikkyum.	(I, He, etc.) read about India.
	muun̲n̲ʉ maNi muud̲al anjʉ maNi ver̃e indiy'e patti vaayikkyum.	From 3 o'clock until 5 o'clock (I, he, etc.) read about India.
4.	T.V. kaaNum.	(I, He, etc.) watch T.V.
	eTTar̃a maNi muud̲al	from 8:30
	pat̲t̲ar̃a maNi ver̃e	until 10:30
	eTTar̃a maNi muud̲al pat̲t̲ar̃a maNi ver̃e T.V. kaaNum.	From 8:30 until 10:30 (I, he, etc.) watch T.V.
5.	ñaan oraŋŋum	I sleep
	pad̲inon̲n̲ʉ maNi muud̲al	from 11 o'clock
	eeRʉ maNi ver̃e	until 7 o'clock
	pad̲inon̲n̲ʉ maNi muud̲al eeRʉ maNi ver̃e ñaan oraŋŋum.	I sleep from 11 o'clock until 7 o'clock.
6.	viiNa	veena, a classical Indian stringed instrument
	viiNa vaayikkyum.	(He) plays the veena.
	devasavum viiNa vayikkyum.	(He) plays the veena daily.
	aarʉ maNi muud̲al	from 6 o'clock

ombad̲ʉ maNi ver̃e.	until 9 o'clock
ayaaL aarʉ maNi muud̲al ombad̲ʉ maNi ver̃e devasavum viiNa vaayikkyum.	He plays the veena daily from 6 o'clock until 9 o'clock.

ayaaL divasavum viiNa vaayikkyum

DRILL 8: TRANSLATION

a year ago
a month ago
six months ago
two weeks ago
five years ago

a year from now (finished)
three years from now
three weeks from now
eight months from now
ten weeks from now

DRILL 9: CHAIN

Count from one to one hundred by 5's.

DRILL 10: PRONUNCIATION, Long and Short Vowels

kuTTi	child
kuuTTam	crowd; group
kollam	year; Quilon
koovalam	a beach near Trivandrum

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pud̲iya vaakkugaL

Nouns

vaNDi	train; any wheeled vehicle
kai	hand; arm and hand
aahaar̃am	food
samayam	time
maNikkoor	hour
divasum	day
učča	noon
uNNʉ	large meal; feast
t̲eeppʉ	tape (tape recorder)

Adjectives

alpam	a little
ellaa . . . um	every

Adverbs

divasavum	daily
pin̲n̲eyum	then again

Post Positions

mumbʉ	before (verbal noun plus dative)
šeešam	after (verbal noun plus dative)
patti	about

Verbs

kaRug-	(kaRugi)	to wash
t̲aamassikky-	(t̲aamassičču)	to be late
eTT-	(eTTi)	to arrive; to reach
uraŋŋ-	(uraŋŋi)	to sleep; to go to bed

Expressions

ad̲ʉ koNDʉ (ad̲oNDʉ)	because of that; that's why
or̃ʉ kuuDi (or̃ooDi)	about

Expressions (cont.)

muud̲al . . . ver̃e	from . . . until
aŋŋine	in that way; in that fashion; that's how

Grammar Words

-um	habitual tense ending

VOCABULARY NOTES

/vaNDi/ This word can refer to most any wheeled vehicle. /kai vaNDi/ is a hand cart; /kaala vaNDi/, a bullock cart. The authors' baby stroller was dubbed /kuññʉ vaNDi/ by local children.

/učča/ In addition to meaning "noon," /učča/ can mean the time period Americans usually refer to as "afternoon."

/kaRug-; kaRugi/ "to wash" This word *cannot* be used to talk about washing clothes. There is another verb /n̲anakky-; n̲anačču/ which means "to wash (clothes)."

iuNiT n̲aalʉ

paaDam muun̲n̲ʉ

Grammar Note: The Quotative /en̲n̲ʉ/

In iuNiT on̲n̲ʉ, paaDam on̲n̲ʉ you learned to use /en̲n̲ʉ/ as a sort of verbal quotation mark to report the name of a person; /ende peer̃ʉ r̃aaman en̲n̲' aaNʉ/.

/en̲n̲ʉ/ is used in much the same way when reporting what someone has said, thought, heard, asked, etc. Thus you will find /en̲n̲ʉ/ being used with verbs like

/paray-; paraññu/	say; said
/vijaar̃ikky-; vijaar̃ičču/	think; thought
/keeLkk-; keeTTu/	hear; heard
/čood̲ikky-; čood̲ičču/	ask; asked

Some examples:

1.	/čuuD' ill' en̲n̲ʉ vijaar̃ičču./	"It's not hot (I, he) thought"; "(I, He, etc.) thought (that) it wasn't hot."
2.	/liila n̲aaLe var̃aam ennʉ paraññu./	"Lila said, '(I) will come tomorrow.'" or "Lila said (that) she will come tomorrow."
3.	/n̲iŋŋaL čeyyun̲n̲ad̲ʉ šer̃iyaaN' en̲n̲' ariyaam./	"(I, He, etc.) know(s) (that) what you're doing is right."
4.	/jooN n̲an̲n̲aayi paaDum en̲n̲ʉ keeTTʉ./	"(I, He, etc.) heard (that) John sings well."

You might think of these as a sentence within a sentence, noting that /en̲n̲ʉ/ always comes right after the sentence being quoted.

English has two ways of quoting speech, thoughts, etc. We can make a *direct* quote, in which case we repeat *exactly* the words the person said or thought:

"I'll come tomorrow," he said.

"It isn't hot," I thought.

or we can quote *indirectly*, in which case we often have to change the subject and the tense of the verb.

He said (that) *he would come* tomorrow.

I thought (that) it *wasn't* hot.

In Malayalam you can only make direct quotes, i.e. you must repeat exactly what was said, heard, thought, etc. Notice, however, that while in English the name of the person who said something comes right in front of the verb, in Malayalam it often comes *first*, followed by the direct quote, /ennʉ/ and the verb, in that order.

"I'll come tomorrow," *Lila said.*

/*liila* naaLe var̃aam ennʉ *paraññu.*/

It is also quite possible in Malayalam to leave off the reporting verb when the meaning is obvious from context; /naaLe var̃aam ennʉ/ is thus a complete answer to a question like /liila endʉ paraññu?/.

DRILL 1: REPETITION

1.	naaLe var̃aam.	I will come tomorrow
	naaLe var̃aam ennʉ paraññu.	(I, He, etc.) said, "I will come tomorrow." or (I, He, etc.) said that (I, he) would come tomorrow.
	jooN naale var̃aam ennʉ paraññu.	John said, "I will come tomorrow." or John said he would come tomorrow.
2.	mettinaaLe	day after tomorrow
	mettinaaL' var̃aam ennʉ paraññu.	(I, He, etc.) said, "I will come day after tomorrow." or (I, He, etc.) said (I, he) would come day after tomorrow.

	vargiis mettinaaL' var̃aam ennʉ parañññu.	Vargiis said, "I will come day after tomorrow." or Vargiis said he would come day after tomorrow.
3.	saar' aviDe illa.	Sir isn't there.
	vijaar̃ikkyunnu	think
	ennʉ vijaar̃ikkyunnu	think (that)
	saar' aviDe ill' ennʉ vijaar̃ikkyunnu.	(I) don't think Sir is there. or "Sir isn't there," I think.
4.	saar' aviDeyuNDu.	Sir is there.
	saar' aviDeyuND' ennʉ vijaar̃ikkyunnu.	(I) think Sir's there.
5.	kaseer̃a	chair
	kaseer̃a aviDe uNDʉ.	The chair's over there.
	vijaar̃ičču	thought
	aviDeyuND' ennʉ vijaar̃ičču.	(I) thought (it, he) was over there.
	kaseer̃' aviDeyuND' ennʉ vijaar̃ičču.	(I) thought the chair was over there.
6.	r̃aaman eviDe pooyi?	Where did Raman go?
	ariyaamo?	Do (you) know?
	r̃aaman eviDe pooyiyenn' ariyaamo?	Do (you) know where Raman went?
	niŋŋa'kkʉ	you (/ariyaam/ requires dative subject)
	r̃aaman eviDe pooyiyenn' niŋŋa'kkʉ ariyaamo?	Do you know where Raman went?
7.	čaakko endʉ 'eyyunnu?	What is Chako doing?
	endʉ 'eyyunn' enn' ariyaamo?	Do (you) know what (he)'s doing?
	čaakko endʉ 'eyyunn' enn' ariyaamo?	Do (you) know what Chako's doing?

DRILL 2: CONVERSATION ("Will Lila Come?")

pudiya vaakkugaL

neer̃atte	early

Scene: Vargiis meets his friend Suresh and they discuss the party Vargiis is giving tomorrow.

vargiissʉ: naaLe paarTTikkyʉ niŋŋaL var̃umo?

sureeš: var̃aam.

vargiissʉ: naaLe paarTTiyuND' ennʉ liilayooDʉ parañño̅?

sureeš: paraññu.

vargiissʉ: avaL var̃umo?

sureeš: var̃aam enn' aaNʉ ennooDʉ paraññadʉ.

vargiissʉ: ennaal var̃um. sureeš neer̃atte var̃aNam.

sureeš: oo.

Notes:

1. Take special notice of when the verbs take the /-aam/ ending, when /-um/.
2. /sureeš neer̃atte var̃aNam/ It is very common for a person to say the name of the person he is speaking to, rather than /ni/ or /niŋŋaL/.

DRILL 3: TRANSLATION

1. There's a bus stop in front of the museum.
   I think there's a bus stop in front of the museum.
   I thought there was a bus stop in front of the museum.

2. My house is near the hospital.
   She said her house is in front of the hospital.

3. Where is the market place?
She asked where the market place is.
Do you know where the market place is?

4. Is it on the left side or the right side?
Do you know if it's on the left side or the right side?
Does Suresh know if it's on the left side or the right side?

DRILL 4: REPETITION

1.	onnʉ	one
	onninʉ	to one (dative case)
	pattʉ miNiTT' uNDʉ	there are ten minutes
	onninʉ pattʉ miNiTT' uNDʉ.	It's ten minutes to one.
	r̃aNDinʉ pattʉ miNiTT' uNDʉ.	It's ten minutes to two.
2.	ir̃ʉpadʉ miNiTT' uNDʉ	there are twenty minutes
	muunnin' ir̃ʉpadʉ miNiTT' uNDʉ.	It's twenty minutes to three.
	anjin' ir̃ʉpadʉ miNiTT' uNDʉ.	It's twenty minutes to five.

DRILL 5: ADDITIVE

Add /anjʉ miNiTT' uNDʉ/ to the phrases given and translate.

Example: Teacher: padinonninʉ
Student: padinonnin' anjʉ miNiTT' uNDʉ.
It's five minutes to eleven.

r̃aNDinʉ
eeRinʉ
eTTinʉ
pattinʉ
aarinʉ

DRILL 6: REPETITION

1	kaRiññʉ	after; finished
	eeRʉ kaRiññ	after seven
	anjʉ miNiTT' aayi	five minutes have become
	eeRʉ 'aRiññ' anjʉ miNiTT' aayi.	It's five minutes after seven.
2.	ombad̲ʉ 'aRiññʉ ir̃upad̲ʉ miNiTT' aayi.	It's twenty minutes after nine.
3.	eTTʉ 'aRiññʉ ir̃upat̲t̲anju miNiTT' aayi.	It's twenty-five minutes after eight.

DRILL 7: ADDITIVE

Add /ir̃ʉpat̲t̲anjʉ miNiTT' aayi/ to the phrases provided and translate.

r̃aNDʉ 'aRiññʉ
eeRʉ 'aRiññʉ
muun̲n̲ʉ 'aRiññʉ
eTTʉ 'aRiññʉ
ombad̲ʉ 'aRiññʉ
pandr̃aNDʉ 'aRiññʉ
on̲n̲ʉ 'aRiññʉ

DRILL 8: ADDITIVE

Add /anjʉ miNiTT' uNDʉ/ or /anjʉ miNiTT' aayi/, whichever is correct, to the phrases provided and translate.

anjinʉ
anjʉ 'aRiññʉ
ombad̲inʉ
ombad̲ʉ 'aRiññʉ
muun̲n̲ʉ 'aRiññʉ

eTTinʉ

pandr̃aNDʉ 'aRiññʉ

pattinʉ

DRILL 9: CHAIN

Student one will say to student two, "Ask ______ what time it is? (/etra samayam aayiyennʉ r̃aamanooDʉ čoodikkyu./) He asks and upon receiving the answer, reports it to student one (/r̃aaman ombadin' anjʉ miNiTT' uND' ennʉ paraññu./) or simply (/ombadin' anjʉ miNiTT' uND' ennʉ./) Continue around the room.

DRILL 10: REPETITION BUILD-UP

First review Drill 6, p. 211.

1.	eeRikkyum	get up; stand up
	aarar̃a maNikkyʉ	at 6:30
	ñaan aarar̃a maNikky' eeRikkyum.	I get up at 6:30.
	ellaa r̃aavileyum	every morning
	ellaa r̃aavileyum ñaan aarar̃a maNikky' eeRikkyum.	I get up at 6:30 every morning.
2.	eeNittu	got up; stood up
	aarar̃a maNikky' eeNittu.	(I, He) got up at 6:30.
	innʉ	today
	innʉ r̃aavile	this morning
	innu r̃aavile ñaan aarar̃a maNikky' eeNittu.	I got up at 6:30 this morning.
3.	kaRičču	ate; consumed
	kaappiyum aahaar̃avum	coffee and food

	kaappiyum aahaar̃avuŋ kaRičču.	(I) had coffee and some food.
	kaRiččad̲inʉ šeešam	after eating
	kaRiččad̲inʉ šeešam klaassil poogum.	After eating (I) go to class.
	kaappiyum aahaar̃avuŋ kaRiččad̲inʉ šeešam klaassil poogum.	After having coffee and food I go to class.
4.	aahaar̃aŋ kaRikkyum.	(I) eat (some) food.
	učča	noon
	uččaykkyʉ	at noon
	uččaykky' aahaar̃aŋ kaRikkyum.	I eat some food at noon.
5.	pin̲n̲eyum	then, later, again
	pin̲n̲eyu' malayaaLam paDikkyum.	Later (I) study Malayalam.
	uNNʉ	meal
	uNNʉ kaRičču.	(I) ate the meal.
	uNNʉ kaRiččad̲inʉ šeešam	after eating the meal
	uNNʉ kaRiččad̲inʉ šeešam pin̲n̲eyu' malayaaLam paDikkyum.	After eating the meal (dinner) I study Malayalam again.
6.	uraŋŋum	sleep; go to sleep
	or̃'ooDi	at about
	pat̲t̲ar̃a maNi or̃'ooDi oraŋŋum.	(I) go to sleep at about 10:30.
	uraŋŋi	slept; went to sleep
(NS)	oraŋŋi	
	pat̲t̲ar̃a maNikky' oraŋŋi.	I went to sleep at 10:30.
	pat̲t̲ar̃a maNi or̃'ooDi oraŋŋi.	I went to sleep at about 10:30.
7.	samayam	time
	aŋŋine	in that way; that's how

aŋŋine samayam kaRikkyum.	That's how (I) spend (my) time.
(NS) aŋŋine sameyaŋ kaRikkyum.	

DRILL 11: RESPONSE

Answer the question /innale eŋŋineyaa(Nʉ) samayam kaRiččadʉ?/

---

pudiya vaakkugaL

Nouns

mettinaaLe	day after tomorrow
miNiTTʉ	minute

Verbs

vijaar̃ikky-; vijaar̃ičču	to think

Adverbs

neer̃atte	early

iuNiT n̲aalʉ

paaDam n̲aalʉ

DRILL 1: REPETITION BUILD-UP

1.	uNDaakku	make; prepare
	kaappiyuNDaakku.	Make some coffee.
	aamlettʉ	omlette
	aamlett' uNDaakku.	Make an omlette.
	dooša uNDaakku.	Make some dosha.
	uppuma	a rather spicy Cream of Wheat preparation
	upp'ma uNDaakku.	Make some upma.
2.	paat̲ram	pot
	ar̃a paat̲ram	half a pot
	ar̃a paat̲raŋ kaappiyuNDaakku.	Make half a pot of coffee.
	čaaya	tea
	ar̃a paat̲ran čaay' uNDaakku.	Make half a pot of tea.
	or̃ʉ paat̲ran čaay' uNDaakku.	Make a pot of tea.
3.	koraččʉ kuuDe	some more; a little more
	koračč 'uuDe d̲ooša uNDaakku.	Make some more doshas.
	t̲oosttʉ	toast
	koračč 'uuDe t̲oost' uNDaakku.	Make some more toast.
	koNDʉ var̃u	bring
	koračč 'uuDe t̲oosttʉ koNDʉ var̃u.	Bring some more toast.
4.	upp'ma	
	koračč' upp'ma kuuDe	some more upma
	koračč' upp'ma 'uuDe uNDaakku.	Make some more upma.

	d̲ooša	
	koračč' d̲ooša 'uuDe uNDaakku.	Make some more doshas.
5.	kaŠNam	piece
	r̃aNDʉ kaŠNan̲ t̲oost' uNDaakku.	Make two pieces of toast.
	r̃aNDʉ kaŠNaŋ kuuDe	two more pieces
	r̃aNDʉ kaSNaŋ kuuDe t̲oost' uNDaakku.	Make two more pieces of toast.

DRILL 2: SITUATIONAL LEARNING

Divide into several groups and prepare little scenes about the serving and eating of a meal. Characters would include one or more PCV's and their servant (/veelakkaar̃i/ or /veelakkaar̃an/). Each group will present their skit for the class.

DRILL 3: TRANSLATION

Scene: Two PCV's during the hot season.

Jack: Oh! It's terribly hot. Would you please turn on the fan, John.

John: (turning on the fan) We need an air conditioner.

Jack: Peace Corps doesn't give air conditioners. Be flexible! (fleksibal aagaNam)

DRILL 4: REPETITION BUILD-UP

1.	paat̲ram	pot
	paat̲raŋŋaL	pots; dishes
	sooppʉ koNDʉ	with soap
	soopp 'oNDʉ kaRugu	wash with soap

	paat̲raŋŋaL soopp 'oNDʉ kaRugu.	Wash the dishes with soap.
	kaRugaNam	should wash
	paat̲raŋŋaL soopp 'oNDʉ kaRugaNam.	You should wash the dishes with soap.
2.	čuuDʉ veLLam	hot water
	čuuDʉ veLLaŋ koNDʉ	with hot water
	paat̲raŋŋaL čuuDʉ veLLaŋ koNDʉ kaRugu.	Wash the pots with hot water.
	kaRugaNam	should wash
	paat̲raŋŋaL čuuDʉ veLLaŋ koNDʉ kaRugaNam.	You should wash the pots with hot water.
3.	ellaam	all; everything
	kappum pleeTTum ellaam	the cups and plates and all
	kappum pleeTTum ellaam soopp 'oNDʉ kaRugaNam.	You should was the cups and plates and all with soap.
4.	t̲aNut̲t̲a	cold
	t̲aNut̲t̲a veLLaŋ koNDʉ	with cold water
	kaRuger̃ud̲ʉ	don't wash
	t̲aNut̲t̲a veLLaŋ koNDʉ kaRuger̃ud̲ʉ.	Don't wash (them) with cold water.
	paat̲raŋŋaL t̲aNut̲t̲a veLLaŋ koNDʉ kaRuger̃ud̲ʉ.	Don't wash the pots with cold water.
	kappum pleeTTum ellaan̲ t̲aNut̲t̲a veLLaŋ koNDʉ kaRuger̃ud̲ʉ.	Don't wash the cups and plates and all with cold water.
5.	d̲ettooL	Dettol—a liquid all-purpose germicide
	koraččʉ d̲ettooL koNDʉ 'aRugaNam.	Wash (them) with a little dettol.
6.	vim	Vim—a cleanser in powder form
	vim koNDʉ 'aRugu.	Wash (them) with Vim.
	vaašʉ besin vim koNDʉ kaRugaNam.	You should wash the wash basin with Vim.

	kakkuussʉ vim koNDʉ kaRugaNam.	You should wash the toilet with Vim.
	ellaa d̲ivasavum	every day
	ellaa d̲ivasavum kakkuussʉ vim koNDʉ 'aRugaNam.	The toilet should be washed with Vim every day.
7.	sooppum čuuDʉ veLLavum	soap and hot water
	soopun čuuDʉ veLLavuŋ koNDʉ 'aRugu.	Wash (them) with soap and hot water.
	sooppun čuuDʉ veLLavuŋ koNDʉ 'aRugaNam.	They should be washed with soap and hot water.

DRILL 5: TRANSFORMATION

Change from the /-u/ command form to the /-aNam/ command form and translate. Both of these are mild command forms and mean essentially the same thing.

Example: Teacher: paat̲raŋŋaL soopp 'oNDʉ kaRugu.

Student: paat̲raŋŋaL soopp 'oNDʉ kaRugaNam.
Wash the pots with soap (or)
You should wash the pots with soap.

Books, of course, should be closed.

koračč 'uuDe kaappiyuNDaakku.
ellaam sooppum čuuDʉ veLLaŋ koNDu kaRugu.
muun̲n̲ʉ kaŠNam t̲oost 'uuDe uNDaakku.
ar̃a paat̲raŋ kaappiyuNDaakku.
besin vim koNDʉ kaRugu.
kai čuuDʉ veLLaŋ koNDʉ 'aRugu.
upp'ma 'uuDe uNDaakku.
kakkuussʉ vim koNDʉ 'aRugu.

DRILL 6: CONVERSATION ("What's It Made With?")

pudiya vaakkugaL

goodambʉ	wheat
taNappikky-; taNappičču	to make cool
taNappikkyaNo?	Do you want it cooled? (/taNappikky/ plus /veeN'o/)
čaar̃am	ashes
ippooR	ippooL; the /-L/ often becomes /-R/ when followed by a vowel
pinne	then

Scene: Bill is visiting r̃evi's home for a few days. He is a very inquisitive guest. r̃evi calls Bill for breakfast.

r̃evi: ee biL, kaappi 'uDikkyaan var̃u.

Bill: (sitting on the floor) id' end' aa'?

r̃evi: id' upp'ma.

Bill: end' 'oND' aaN' uNDaakkunnadʉ?

r̃evi: goodamb' 'oNDʉ.

Bill: nalla čuuD' uNDʉ.

r̃evi: taNappikkyaNo?

Bill: oo, veeNDa.

After breakfast Bill sees r̃evi's mother washing the pots and pans (paatraŋŋaL). She's using ashes as an abrasive.

Bill: niŋŋaL end' 'oND' aaNʉ paatraŋ kaRugunnadʉ?

mother: čaar̃aŋ koNDʉ.

Bill: idʉ ñaan ippooR aaNʉ kaaNunnadʉ.

mother: pinne niŋŋaL end' 'oND' aaNʉ 'aRugunnadʉ?

Bill: ñaŋŋaL soopp 'oND' aaNʉ 'aRugunnadʉ.

Notes:

1. r̃evi says /kaappi 'uDikkyaan var̃u/ when an American might have said "Come and eat breakfast." There is no special word in Malayalam for "breakfast."
2. /idʉ ñaan ippooR aaNʉ kaaNunnadʉ/ means quite literally "I am just now seeing this." A less literal translation might render it "I've never seen this before" or "This is the first time I've seen such a thing."
3. Take special note of the use of /koNDʉ/ in this conversation.
4. Why does Bill say /ñaŋŋaL/ rather than /nammaL/ in his last speech?

DRILL 7: TRANSLATION

(I'm) washing the pots with ashes.

(I'm) washing the pots with soap and hot water.

(I'm) washing the pots with Dettol and hot water.

What is upma made of (with)?

What are doshas made of (with)?

Upma is made of (with) wheat.

Pronunciation Note: Final /a/

English speakers have a very strong tendency to "shorten" the /a/ sound when it comes at the end of a word, as in "sofa," "Melissa," "pizza," etc. In Malayalam, a final /a/ sound (as in /pudiya, amma/, etc.) is not "shortened." Listen to the following words and repeat after your teacher, making good final /a/s. You will probably have to open your mouth a little wider (lower your jaw) to make a good Malayalam final /a/. This is because the English final /a/ is made with the tongue a little closer to the roof of the mouth than is the Malayalam final /a/.

DRILL 8: REPETITION, Final /a/

alla	no
bhaaša	language
čiitta	bad
očča	noise
veLLa	white
vila	price
čanda	market place
paavaaDa	long skirt
čeriya	small; little

DRILL 9: REPETITION BUILD-UP

(More sentences with the quotative /ennʉ/)

1.	kayyil	in the hand
	addeehattinde kayyil r̄uubeyuNDʉ.	He has money in hand; He has money.
	enn' ariyaamo?	Do you know if?
	addeehattinde kayyil r̄uuba uND' enn' ariyaamo?	Do you know if he has any money?
2.	ini	again
	nars ini var̄um.	The nurse will come again.
	nars ini var̄um enn' ariyaamo?	Do you know if the nurse will come again?
3.	šaanda viiTTil pooyi.	Shanta went home.
	šaanda viiTTil pooyiyenn' ariyaamo?	Do (you) know if Shanta went home?

4.	ariñño?	Did (you) know?
	šaanda viiTTil pooyi.	Shanta went home.
	šaanda viiTTil poyiyenn' ariñño?	Did (you) know that Shanta went home?
5.	čaakko innale vannu.	Chako came yesterday.
	čaakko innale vann' enn' ariñño?	Did you know that Chako came yesterday?
6.	ariyilla	don't know; doesn't know
	liila eviDe pooyi?	Where did Lila go?
	liila eviDe pooyiyenn' ariyilla.	(I) don't know where Lila has gone.
7.	purattʉ	outside
	ammayooDʉ parayu.	Tell Mother.
	ñaan purattʉ pooyiyenn' ammayooDʉ parayu.	Tell Mother I've gone outside.
8.	agattʉ	inside
	DaakTar agatt' uNDʉ.	The doctor is inside.
	toonnunnu	think
	DaakTar agatt' uND' ennʉ toonnunnu.	(I) think the doctor is inside.
9.	toonni	thought
	DaakTar agatt' uND' ennʉ toonni.	(I) thought the doctor was inside.
10.	keeTTo?	Did you hear?; Did you understand?
	DaakTar paraññad' end' aaNʉ?	What did the doctor say?
	DaakTar paraññad' end' aaN' ennʉ keeTTo?	Did (you) understand (hear) what the doctor said?

DRILL 10: TRANSFORMATION

Make one sentence using /en̲n̲ʉ/ out of the two given and translate.

Example: Teacher: vaNDi ippooL poogum.

t̲oon̲n̲un̲n̲u.

Student: vaNDi ippooL poogum en̲n̲ʉ t̲oon̲n̲un̲n̲u.

I think the train will go now.

Books should be closed.

1 vargiis eviDe pooyi?
ariyilla

2. vargiis in̲n̲ale van̲n̲u.
keeTTo?

3. enikkyʉ vešapp' uNDʉ.
parañññu.

4. ñaan n̲aaLe koNDʉ var̃aam.
ammayooDʉ parayu.

5. n̲ars ini eppooL var̃um
čood̲ikkyu.

pud̲iya vaakkugaL

Nouns

aamlettʉ	omlette
uppuma (upp'ma)	upma; a breakfast food
paat̲ram	pot
t̲oosttʉ	toast
kaŠNam	piece
sooppʉ	soap
ellaam	all; everything
d̲eTTooL	Dettol; a liquid germicide
vim	Vim; a cleanser
vaašʉ besin	wash basin
good̲ambʉ	wheat
čaařam	ashes
agat̲t̲ʉ	inside

Adjectives

koraččʉ kuuDe	a little more; some more
t̲aNut̲t̲a	cold

Verbs

t̲aNəppikky-; (t̲aNappičču)	to make cool
ari-; ariññu	to know
t̲oon̲n̲-; t̲oon̲n̲i	to think

Adverbs

ini	again

Expressions

pinne	then

iuNiT naalʉ

paaDam anjʉ

DRILL 1: REPETITION BUILD-UP

1.	tiLappikkyaNam	should boil
(NS)	teLappikkyaNam	
	veLLam teLappikkyaNam.	(You) should boil the water.
	veLLam pattʉ miNiTTʉ teLappikkyaNam.	(You) should boil the water for ten minutes.
	teLappikkyu	boil, please
	veLLam pattʉ miNiTTʉ teLappikkyu.	Please boil the water for ten minutes.
2.	teLappičču	boiled
	veLLam pattʉ miNiTTʉ teLappičču.	(She) boiled the water for ten minutes.
3.	kuDikkyaNam	should drink
	teLappiččadin' šeešam	after boiling
	veLLam pattʉ miniTTʉ teLappiččadin' šeešam kuDikkyaNam.	You should drink water after boiling it for ten minutes.
4.	tuDaykkyu	wipe (with wet cloth)
	meeša tuDaykkyu.	Wipe the table.
5.	tara	floor
	tara tuDaykkyu.	Wipe (clean) the floor.
	ellaa tarayum	all the floors
	ellaa tarayum tuDaykkyaNam.	All the floors should be wiped (cleaned).
	divasavum	daily
(NS)	devasavum ellaa tarayun tuDaykkyaNam.	All the floors must be cleaned daily.

6.	ṯuukku	sweep
	ṯara ṯuukku.	Sweep the floors.
	paDi	steps
	paDi ṯuukku.	Sweep the steps.
	ṯarayum paDiyum	floors and steps
	ṯarayum paDiyuṉ ṯuukku.	Sweep the floors and steps.
7.	ṯuuṯṯu	swept
	r̃aavile ṯara ṯuuṯṯo?	Did (you) sweep the floors (this) morning?

DRILL 2: TRANSLATION

1. Wash all the dishes.
2. Wash the dishes with hot water.
3. Don't wash the dishes with cold water.
4. Boil water for ten minutes.
5. Wash the dishes with soap and hot water.
6. Make an omlette.
7. Wipe the floors.
8. Sweep the steps.
9. Sweep the floors and steps.
10. Wash the sink with Vim.
11. Clean the toilet with Vim every morning.
12. Wipe the table.

DRILL 3: REPETITION BUILD-UP

1.	šelfil vaykkyu.	Set (it) on the shelf.
	aḏ' ellaam šelfil vaykkyu.	Set all those things on the shelf.
	kappum pleeTTum ellaam šelfil vaykkyu.	Set all the cups and plates on the shelf.
2.	ṉanaykkyu	wash
	ṯuNi	cloth; clothing
	ii ṯuNi ṉanaykkyu.	Wash these clothes, please.
	ii ṯuNi ellaam ṉanaykkyu.	Wash all these clothes.
3.	ṉanaykkyaNam	should wash
	ii ṯuNi ellaam ṉanaykkyaNam.	You should wash all these clothes.
	ḏivasavuṉ ṯuNi ellaaṉ ṉanaykkyaNam.	You should wash all these clothes daily.
	ellaa ṯuNiyum	all the clothes
	ḏivasavum ellaa ṯuNiyuṉ ṉanaykkyaNam.	You should wash all the clothes daily.
4.	ṯeekkyaNam	should iron
	ṯuNi ellaaṉ ṯeekkyaNam.	You should iron all the clothes.
	ḏivasavuṉ ṯuNi ellaaṉ ṯeekkyaNam.	You should iron all the clothes daily.
5.	ṯeečču	ironed
	ṯuNi ṯeeččo?	Did you iron the clothes?
6.	ṉanačču	washed
	ṯuNi ṉanaččo?	Did you wash the clothes?

DRILL 4: TRANSLATION

1. Set the dishes on the shelf.
2. Did you set the dishes on the shelf?
3. Did you wash the clothes today?
4. The clothes should be washed everyday.
5. Did you iron the clothes today?
6. Did you wipe the table?
7. Did you sweep the floors?

DRILL 5: SITUATIONAL LEARNING

Imagine you are in Kerala and are hiring a /veelakkaar̃i/ or /joolikkaar̃i/ (maidservant).

You will first want to tell her what work will be expected of her if she takes the job. *Guidelines*: a /veelakkaar̃i/ usually sweeps and cleans all the floors daily, makes the beds and generally keeps things neat, washes the dishes and clothing. She may or may not know ironing. You will want to tell her specifically that her job includes cleaning the bathroom in order to insure that she has no objection to doing that work.

You will want to tell her what time to come in the morning and what time she can leave.

Use the /-aNam/ form of the verb when telling what things must be done regularly. (Either the /-u/ or the /-aNam/ form is used when giving a command to do something now.)

On the whole the /joolikkaar̃i/ will simply indicate that she is willing to do the work in question (/-aam/ form of verb). She might possibly refuse to clean the toilet. She might also insist that she leave by a particular time—or want to come later in the morning than you prescribe.

If you really feel adventurous you may want to go on to discuss salary (/šambalam/). Salary usually includes some arrangement for food. You may either supply the food once or twice per day or give a daily food allowance. In Trivandrum in 1965 this was about 50 paysa per day. The salary itself was about 15 rupees per month for a half day's work in Indian homes. As a foreigner you may want to pay a little more. Your teacher can supply you with more information on this topic if needed. Ask him for it in Malayalam.

Note: How to Learn

After your presentation your teacher will probably have some suggestions for how to say some things you had difficulty with. Don't just let him talk. Write his suggestions down and *learn* them.

Grammar Note: Accusative Case /-e; -ine/

Hurrah! This is the last case to be studied! */-e/ or /-ine/ is added to the direct object of the verb, if it is animate*. Thus we get

animate D.O.	/avaLe ariyaam/	"(I) know her."
inanimate D.O.	/aa keTTiDam ariyaam/	"(I) know that building."

This category of living things extends down through most of the animal kingdom. Some of the minutest forms of animal life, and all plants, are excluded. Thus they do not take an accusative case ending.

Words taking the addressive ending /-inooDʉ/ take the accusative ending /-ine/; those taking addressive /-ooDʉ/ take accusative /-e/.

in̲n̲ale saarinooDʉ samsaar̃ičču.

in̲n̲ale saarine kaNDu.

in̲n̲ale r̃aamanooDu samsaar̃iccu.

in̲n̲ale r̃aamane kaNDu.

Here again, the best procedure is to learn well the examples in the lesson, so that they come out of you without your thinking about it. Gradually you will build up a feeling for the language which will make you automatically put the proper ending on most new words that you learn later.

This lesson includes certain common verbs which often take animate objects, hence require the use of the accusative. There is one verb in the lesson, /sahaaykky-/ "to help," which requires even *inanimate* objects like "India," "institution," etc. to be in the accusative case. This may well seem a nuisance, but just try leaving off the accusative in a sentence like, "The institution helps the government considerably." A Malayali won't be able to tell who gave the help and who received it. It's the *word order* that gives this information in English. Reversing the above sentence changes its meaning completely, "the government helps the institution . . ." Malayalam, however, depends on case endings, not word order, to show the relationship between various words.

DRILL 6: REPETITION BUILD-UP

1.	r̃aajan	Rajan
	r̃aajane kaNDo?	Have (you) seen Rajan?
(NS)	r̃aajane 'aNDo?	
	innʉ	today
	innʉ r̃aajane 'aNDo?	Have you seen Rajan today?
2.	kaNNadʉ	glasses
	ende kaNNadʉ kaNDo?	Have (you) seen my glasses?
(NS)	ende kaNNadʉ 'aNDo?	(no accusative ending)
3.	nookkunnu	looking for; looking after
	ayaaL r̃aajane nookkunnu.	(I, He, etc.) am/is looking for Rajan; (I, He, etc.) am/is looking after Rajan.

4.	nookkunnu	looking for; looking after
	kuTTigaLe nookkunnu.	(I, He, etc.) am/is looking for the children; (I, He, etc.) am/is looking after the children.
5.	paTTi	dog
	paTTiye nookkunnu.	(I, He, etc.) am/is looking for the dog.
6.	aDikkyum	beats; will beat
	paTTiye aDikkyum	(I, He, etc.) beat(s) the dog; He will beat the dog.
	saadaar̃aNeyaayi	generally; usually
	saadaar̃aNeyaayi paTTiye aDikkyum.	(I, He, etc.) generally beat(s) the dog.
7.	bhaarya	wife
	bhaaryaye	wife (accusative case)
(NS)	bhaary'e	
	avan bhaary'e aDikkyum.	He beats his wife; He will beat his wife.
	saadaar̃aNeyaayi	usually; generally
	avan saadaar̃aNeyaayi bhaary'e aDikkyum.	He usually beats his wife.
8.	saahaaykkyunnu	helping
	veeLDʉ baaŋgʉ	World Bank
	veeLDʉ baaŋgʉ saahaaykkyunnu.	The World Bank is helping.
	indyaye	India (accusative case)
(NS)	indy'e	
	veeLDʉ baaŋg' indy'e saahaaykkyunnu.	The World Bank is helping India.
	indy'e saahaaykkyunnu veeLDʉ baaŋgʉ.	The World Bank is helping India.

DRILL 7: TRANSFORMATION

Change into the accusative case.

bhaarya
DaakTar
kuññʉ
kuTTigaL
paTTi

DRILL 8: TRANSFORMATION

The teacher will say a verb, followed by a noun. You are to compose a correct sentence or phrase making the noun the object of the verb and translate. This means that if the noun is animate, you will have to put it into the accusative case (add /-e/ or /-ine/) whereas if it is inanimate the object will not take a case ending.

Example: Teacher: n̲ookkun̲n̲u . . . pooya pennʉ (inanimate)
Student: pooya pennʉ n̲ookkun̲n̲u
(He's) looking for a lost pen.

Teacher: n̲ookkun̲n̲u . . . pooya paTTi (animate)
Student: pooya paTTiye n̲ookkun̲n̲u.
(He's) looking for the lost dog.

1. n̲ookkun̲n̲u . . . kaNNad̲ʉ
2. avan aDikkyum . . . bhaarya
3. bhaarya aDikkyum . . . avan
4. avan in̲n̲ale aDičču . . . ende paTTi
5. viiTTil koNDʉvar̃u . . . giTTaarʉ
6. viiTTil koNDʉvar̃u . . . kuññʉ
7. kaaNaan poogaNam . . . DaakTar

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pudiya vaakkugaL

Nouns

tara	floor
paDi	step
tuNi	cloth; clothing
kaNNadʉ	glasses (eye)
paTTi	dog
bhaarya	wife
veeLDʉ baaŋgʉ	World Bank

Verbs

tilappikky-; tilappičču	to boil (cause to)
tuDaykky-; tuDačču	to wipe (with wet cloth)
tuukk-; tuuttu	to sweep
nanaykky-; nanačču	to wash (clothing)
teekky-; teečču	to iron
aDikky-; aDičču	to beat; to hit
sahaaykky-; sahaayčču	to help

Adverb

saadaar̃aNeyaayi	usually; generally

Grammar Words

-e -ine	accusative case endings

iuNiT anjʉ

paaDam on̲n̲ʉ

Grammar Note: Verbal Adverbs

You have already learned several examples of what we call "verbal adverbs."

/ñaan vaaŋŋit̲t̲ar̃aam/	"I'll get one for you" or "I'll buy and give"
/n̲ama'kkʉ n̲aaLe pooyi vaaŋŋikkyaam/	"Let's go and buy (one) tomorrow."

Though these look like two verbs, in grammatical terms the first element is actually an adverb which is formed from the past tense of a verb. In the case of those verbs whose past tense ends in /-i/ (like /vaaŋŋi/ "bought" and /pooyi/ "went") there is no difference in sound between the past tense and the verbal adverb. But the past tense of all other verbs ends in /-u/. To form the verbal adverb from such verbs the final /-u/ becomes /-ʉ/. Thus we get /uppʉ vaŋŋiččʉ koNDʉ var̃u/ "Buy some salt and bring it."

When a sentence contains a verbal adverb it ***must*** also have a ***main verb***. Thus two (or more) actions are described in such a sentence. ***The verbal adverb always describes the action which took place first.*** In the sentence /ñaan kookkʉ vaaŋŋi t̲ar̃aam/, the coke will be bought before it is given to the friend.

The tense is contained in the main verb. So, although the verbal adverb is formed from the past tense it does not necessarily mean that the action described occurred in the past. It only means that it occurred, or will occur, ***before*** the other action.

t̲ara t̲uut̲t̲ʉ t̲uDayčču.	I swept and mopped the floor.

t̲ara t̲uut̲t̲ʉ t̲uDaykkyun̲n̲u.	I'm sweeping and mopping the floors.
t̲ara t̲uut̲t̲ʉ t̲uDaykkyaam.	I'll sweep and mop the floors.

As you might have guessed by now English often uses two verbs joined by "and" where Malayalam uses a verbal adverb plus a main verb, e.g. "swept and mopped" above. There are times, too, when English uses two verbs with no "and." "Let's *go buy* one tomorrow." You'll also notice, however, that Malayalam often uses the verbal adverb where English uses only one verb—and where, consequently, English speakers think of there being only one action. /guusayil veLLam oRiččʉ vaykkyu/, for example, means literally, "Pour and put water in the jug."

DRILL 1: REPETITION BUILD-UP

1.	uNDaakki t̲ar̃u	make and give (1st or 2nd person)
	or̃ʉ kaŠNam t̲oosT' uNDaakki t̲ar̃u.	Make a piece of toast for me.
2.	uNDaakki koDukku	make and give (3rd person)
	or̃ʉ kaŠNam t̲oosT' uNDaakki koDukku.	Make a piece of toast for him (her, them).
	saayppin' or̃ʉ kaŠNan̲ t̲oosT' uNDaakki koDukku.	Make a piece of toast for Saypa.
3.	čood̲iččʉ pooyi	asked and went
	r̃aajan saarinooDʉ čood̲iččʉ pooyi.	Rajan asked Sir and (then) left.
4.	čood̲iččʉ var̃aam	(I, We) will ask and come.
	ñaan ammayooDʉ čood̲iččʉ var̃aam.	I'll ask Mother and (then) come.
5.	čood̲iččʉ parayaam	(I, We) will ask and tell.
	aččanooDʉ čood̲iččʉ parayaam.	I'll ask father and let you know.

6.	pooyi kaaNaam	(I, We) will go and see.
	n̲ama'kk' avane viiTTil pooyi kaaNaam. (*Question*: Why is it /avane/?)	Let's go to his house and see him.
7.	kaŠNikkyu	cut; make into pieces
	maaŋŋa	mango
	ii maaŋŋa kaŠNikkyu.	Cut up this mango.
	kaŠNiččʉ koNDʉ var̃u	cut and bring
	ii maaŋŋa kaŠNiččʉ koNDʉ var̃u.	Cut this mango up and serve it.
8.	kaŠNiččʉ koNDʉvan̲n̲u	cut and brought
	veelakkaar̃i	maidservant
	veelakkaar̃i maaŋŋa kaŠNiččʉ koNDʉ van̲n̲u.	The servant cut up the mango and brought it.

DRILL 2: TRANSFORMATION

Change the two verbs given into a verbal adverb plus main verb.

Teacher: uNDaakku; t̲ar̃u
Student: uNDaakki t̲ar̃u

Teacher: čood̲ikkyaam; var̃aam
Student: čood̲iččʉ var̃aam

1. t̲uukkaNam; t̲uDaykkyaNam
2. t̲uut̲t̲u; t̲uDačču
3. kaŠNikkyaam; koNDʉvar̃aam
4. kaŠNikkyu; koNDʉvar̃u
5. kaŠNičču; koNDʉvan̲n̲u
6. poogu; vaaŋŋikkyu
7. poogaam; vaaŋŋikkyaam

8. uNDaakkaam; koDukkaam
9. uNDaakku; koDukku
10. ṉanakkyu; ṯeekkyu
11. ṉanakkyaNam; ṯeekkyaNam

DRILL 3: TRANSFORMATION

Make one sentence out of the two given using a verbal adverb and a main verb. Another student should then translate.

Teacher: or̃ʉ kaŠNam ṯoosT' uNDaakku.
or̃ʉ kaŠNam ṯoosTʉ ṯar̃u.

Student 1: or̃ʉ kaŠNam ṯoosT' uNDaakki ṯar̃u.

Student 2: Make a piece of toast for me.

***Question*:** How does student 2 know for sure that the recipient of the toast is "me"?

1. ṯara ṯuukku.
   ṯara ṯuDaykkyu.

2. ṯara ṯuuṯṯu.
   ṯara ṯuDačču.

3. ṯuNi ṉanakkyaNam.
   ṯuNi ṯeekkyaNam.

4. paaṯraŋŋaL kaRugu.
   paaṯraŋŋaL šelfil vaykkyu.

5. ñaŋŋaL čaṉḏeyil poogaam.
   ñaŋŋaL gooḏambʉ vaaŋŋikkyaam.

6. avaL maaŋŋa kaŠNičču.
   avaL maaŋŋa koNDʉvaṉṉu.

7. kai kaRugaam.
uNNʉ kaRikkyaam.

8. kaappiyuNDaakku.
ayaaLkkʉ koDukku.

9. t̲arayum paDiyum t̲uukkaNam.
t̲arayum paDiyum t̲uDaykkyaNam.

10. ñaan ammayooDʉ čood̲ikkyaam.
ñaan var̃aam.

DRILL 4: REPETITION BUILD-UP

1.	guusa	a clay water jug; keeps water cool
	oRikkyu	pour
	veLLam oRikkyu.	Pour the water.
	guusayil veLLam oRikkyu.	Pour water in the gusa.
	oRičču	poured
	guusayil veLLam oRičču.	(He, I, etc.) poured water in the gusa.
	oRiččʉ vaykkyu	pour and set
	guusayil veLLam oRiččʉ vaykkyu.	Pour (and set) water in the gusa.
2.	veLLam t̲aNappičču	(He, I, etc.) cooled the water.
	veLLam t̲aNappikkyu.	Cool the water. (Make the water cool.)
	veLLam guuseyil oRikkyu.	Pour water in the gusa.
	veLLam t̲aNappiččʉ guusayil oRikkyu.	Cool the water and pour it in the gusa.
3.	veLLam t̲aNappikkyaNam.	The water should be cooled.
	veLLam guusayil oRikkyaNam.	The water should be poured in the gusa.

	veLLam t̲aNappiččʉ guusayil oRikkyaNam.	The water should be cooled and poured in the gusa.
(NS)	veLLan̲ t̲aNappiččʉ guusayil oRikkyaNam.	
4.	t̲aNut̲t̲a	cold
	t̲aNut̲t̲a pooyi.	(It's) gotten cold.
	kaappi t̲aNut̲t̲a pooyi.	The coffee's gotten cold.
	čaaya t̲aNut̲t̲a pooyi.	The tea's gotten cold.
	suuppʉ	soup
	suuppʉ t̲aNut̲t̲a pooyi.	The soup's become cold.
5.	čuuDaakku.	Heat (it); Make (it) hot.
	čuuDaakki t̲ar̃u.	Heat (it) and give (it to me).
	čuuDaakki koNDʉvar̃u	Heat (it) and bring (it).
6.	n̲iraykkyu	fill (it)
	pan'saar̃a paat̲ram n̲iraykkyu.	Fill the sugar bowl.
	pan'saar̃a paat̲ran̲ n̲iračču.	(I, He, etc.) filled the sugar bowl.
	n̲iraččʉ koNDʉvar̃u.	Fill and bring (it).
	pan'saar̃a paat̲ran̲ n̲iraččʉ koNDʉvar̃u.	Fill the sugar bowl and bring it.
7.	pan'saar̃a paat̲ran̲ n̲iraykkyu.	Fill the sugar bowl.
	pan'saar̃a paat̲ram meešappurat̲t̲ʉ vaykkyu.	Set the sugar bowl on the table.
	pan'saar̃a paat̲ran̲ n̲iraččʉ meešappurat̲t̲ʉ vaykkyu.	Fill the sugar bowl and set it on the table.

DRILL 5: TRANSLATION

1. The soup has gotten cold.
2. Heat up the soup and bring it.
3. The soup is very hot.

4. Cool off the soup and bring it.
5. Fill the sugar bowl.
6. Set the sugar bowl on the table.
7. Fill the sugar bowl and set it on the table.
8. Pour water in the gusa.
9. Cool the water.
10. Cool the water and pour it in the gusa.
11. Boil the water.
12. Boil the water and cool it.
13. Boil the water for ten minutes and cool it.

DRILL 6: REVIEW

Referring to the maps, pp. 158, 161, talk about Kerala.

Pronunciation Note: Intonation

The intonation patterns (i.e. the rising and falling of the voice pitch) are very important in any language. Generally there are different patterns for different types of sentences. For instance, we usually think of the English *question* intonation pattern as going up at the end of the sentence

Are you going now?

while the *statement* goes down at the end.

I'm going now.

However, if you examine English more closely you'll soon discover that one type of English question—those formed with a *question word*—can also have a falling pattern.

Why are you going today?

DRILL 7: FIELD EXERCISE, Intonation

Review some of the conversations you learned earlier, lightly drawing in the line of the intonation pattern. Are Malayalam question patterns the same as or different than English question intonation patterns?

Some conversations you might review are:

"Did You See the Play"	p. 101
"Who's Singing?"	p. 103
"What Were You Reading?"	p. 104
"Lay Off! It's My Nest"	p. 183

as well as any others your teacher either feels should be reviewed or demonstrate intonation patterns nicely.

DRILL 8: FIELD EXERCISE, Intonation

Your teacher will read the questions of Drill 7, p. 43 (filling in the correct form of the verb). Draw in the intonation pattern and discover if there is any difference between the patterns for "yes/no questions" and "question word questions" in Malayalam.

Be conscious of intonation in your study of Malayalam. Be careful to correctly imitate your teacher's intonation as well as other aspects of his pronunciation.

Pronunciation Note: /u/ and /o/

You have probably noticed that quite often a Malayalam /u/ sounds like /o/. This is because the Malayalam /u/ is not exactly the same sound as the English /u/. The Malayalam /u/ *really does* sound more like /o/ than does the English /u/. Therefore you have to train your ear to hear a finer distinction. This is not impossible, but it does take practice.

DRILL 9: PRONUNCIATION, /u/ and /o/

Listen to the following sets of sentences to catch the difference. ***Your teacher will have to suppress his natural tendency to make it easier for you by overpronouncing the two vowels.*** While some people in Kerala will overpronounce for you, many others won't, so it's better to learn to understand the language the way it is spoken naturally.

After you have learned to hear the difference when said in pairs, your teacher can say a sentence and ask you to tell him whether it was a question (/-o/) or statement (/-u/).

kaDeyil poogun̲n̲u.
kaDeyil poogun̲n̲o?

avan iviDe van̲n̲u.
avan iviDe van̲n̲o?

ammayooDʉ čood̲ičču.
ammayooDʉ čood̲iččo?

paaTTʉ paaDun̲n̲u.
paaTTʉ paaDun̲n̲o?

pan'saar̆a paat̲ran̲ n̲iračču.
pan'saar̆a paat̲ran̲ n̲iraččo?

veLLam t̲aNappičču.
veLLam t̲aNappiččo?

avaL maaŋŋa kaŠNičču.
avaL maaŋŋa kaŠNiččo?

t̲uNi n̲anakkyun̲n̲u.
t̲uNi n̲anakkyun̲n̲o?

DRILL 10: REVIEW

Review "What's It Made With?" page 230.

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pud̲iya vaakkugaL

Nouns

maaŋŋa	mango
veelakkaar̃i	maidservant
guusa	clay water jug
suuppʉ	soup
pan'saar̃a paat̲ram	sugar bowl

Verbs

kaŠNikky-; kaŠNičču	to cut up; to make into pieces
oRikky-; oRičču	to pour
t̲aNappikky-; t̲aNappičču	to cool; to make cool
čuuDaakk-; čuuDaakki	to heat; to make hot
n̲iraykky-; n̲iračču	to fill

Grammar Words

-ʉ -i	verbal adverb endings

iuNiT anjʉ

paaDam řaNDʉ

DRILL 1: REPETITION

1.	kaLayu.	Throw (it) out.
	veLi	outside
	id̲ʉ veLiyil kaLayu.	Throw this outside.
	baakki	remainder; left over
	baakki veLiyil kaLayu.	Throw the left overs outside.
2.	čiit̲t̲a	bad
	čiit̲t̲eyaayi	has become bad
	ellaam čiitteyaayi.	It's all gone (become) bad.
3.	okkʉ	all
	id̲okkʉ veLiyil kaLayu.	Throw all this out.
	ellaam čiit̲t̲eyaayi.	It's all gone bad (spoiled).
4.	id̲ʉ čiit̲t̲eyaayi poogumo?	Will this go bad?
	n̲aaLat̲t̲eekkyʉ	by tomorrow
	id̲ʉ n̲aaLat̲t̲eekkyʉ čiit̲t̲eyaayi poogumo?	Will this go bad by tomorrow?
	n̲aaL'eekkyʉ	by tomorrow
	id̲ʉ n̲aaL'eekkyʉ čiit̲t̲eyaayi poogumo?	Will this go bad by tomorrow?
5.	id̲ʉ řaavilet̲t̲eekkyʉ čiit̲t̲eyaayi poogumo?	Will this go bad by morning?
6.	id̲ʉ řaat̲rikkyʉ čiit̲t̲eyaayi poogumo?	Will this go bad by evening?
7.	veer ořʉ	another

veer or̃ʉ kaseer̃a koNDʉ var̃u.	Bring another chair.
veer or̃ʉ pleeTTʉ koNDʉ var̃u.	Bring another plate.

DRILL 2: TRANSFORMATION

Change the two phrases into one sentence using /en̲n̲ʉ/ and translate.

1. n̲iŋŋaLe ariyilla.
addeeham paraññu.

(*Question*: Why is it /n̲iŋŋaLe/?)

2. r̃aamande kayyil r̃uubeyuNDʉ.
t̲oon̲n̲un̲n̲u.

3. r̃aamande kayyil r̃uubeyuNDʉ.
vijaar̃ičču.

4. kuTTi purat̲t̲ʉ pooyi.
ariyaamo?

5. DaakTar agat̲t̲' uNDʉ.
ariyaamo.

DRILL 3: CONVERSATION ("Small Talk")

pud̲iya vaakkugaL

farNiččar	furniture
eŋŋine	how
eŋŋineyuNDʉ?	How is it?; How do you like it?
koLLaam	good; nice
kuuDe	together

ellaam kuuDe (ellaaŋ kuuDe)	all together
ir̃ʉ	two (adjective)
ir̃ʉn̲n̲uurʉ	two hundred
ellaavar̃um	everybody
kuuDe	with (post position; takes possessive case)
ende kuuDe var̃u (ende 'uuDevar̃u).	Come with me.
kaaNikky-; kaaNičču	to show; showed
kaaNiččʉ t̲ar̃aam	(I)'ll show you

Scene: A guest is sitting with his host in the front room, making small talk before dinner.

Guest: ii farNiččar ellaam pud̲iyad̲' aaNo?

Host: ad̲e. eŋŋineyuNDʉ?

Guest: koLLaam. n̲an̲n̲aayir̃ikkyun̲n̲u. ellaaŋ kuuD' en̲d̲ʉ vileyaayi?

Host: ir̃ʉn̲n̲uurʉ r̃uubeyaayi.

(The Host's wife appears)

Wife: aahaar̃aŋ kaRikkyaan̲ n̲er̃am aayi. ellaavar̃um var̃u.

Guest: enikkyʉ kai on̲n̲ʉ 'aRugaNam.

Host: ende 'uuDe var̃u. ñaan kaaNiččʉ t̲ar̃aam.

Note: /n̲an̲n̲aayir̃ikkyun̲n̲u/ "It's good" is the present tense form of /n̲an̲n̲aayir̃un̲n̲u/ "It was good."

DRILL 4: RESPONSE

Give *positive* answers to the questions and translate the question. Remember that Malayalam uses the positive form of the verb rather than a single word like "yes" as we do in English. Books should be closed, as usual, to give you a chance to practice oral comprehension.

Teacher: n̲iŋŋaL čemmiiŋ kaNDo?

Student: kaNDu
Did you see "Chemmiin"?

Teacher: siid̲a innʉ r̃aat̲ri paaDumo?

Student: paaDum
Will Sita sing tonight?

1. ammeyum aččanum aašupat̲riyil poo'iyo?
2. saar' in̲n̲ʉ klaassil van̲n̲o?
3. n̲iŋŋaL bhaary'e aDiččo?
4. n̲i paDikkyaan t̲uDaŋŋiyo?
5. ii kuññʉ n̲aDakkaan t̲uDaŋŋiyo?
6. kaappikkyʉ pan'saar̃a veeN'o?
7. kat̲t̲ʉ kiTTiyo?
8. enne ariyille?
9. id̲il upp' iTTo?
10. iŠTam aayiyo?
11. id̲' aččanded̲' aaNo?
12. n̲aaLe paarTTiyuND' en̲n̲ʉ liileyooDʉ parañño?
13. saar' agat̲t̲' uNDo?

DRILL 5: RESPONSE

Give *negative* answers to the questions of Drill 4 and translate the questions.

Example: Teacher: n̲iŋŋaL čemmiiŋ kaNDo?

Student: kaNDilla. (or) illa.
Did you see "Chemiin"?

Teacher: siid̲a in̲n̲ʉ r̃aat̲ri paaDumo?

Student: paaDilla. (or) illa.
Will Sita sing tonight?

DRILL 6: TRANSLATION

1. This has all gone bad, throw it out.
2. Will this go bad?
3. Will the milk go bad by tomorrow?
4. Bring another chair.
5. Make and bring three more omlettes.
6. Will this go bad by day after tomorrow?
7. Throw this outside.
8. Throw the left overs outside.
9. I told the servant to throw it outside.
10. Shall I throw this out?
11. The servant asked if she should throw it out.
12. She asked me if she should throw it out.
13. (I) threw it outside.
14. She said she threw it out.
15. She told me she threw it out.

Grammar Note: Adjectives from Nouns /uLLa; uLLaḏʉ/

/uLLa/ which literally means "having" can be added to many nouns to turn them into adjectives. /pokkam/, for example, means "height," while /pokkam uLLa/ means "having height" or "tall." /pokkam uLLa kuuTTʉgaar̃an/ means "the tall friend" while /pokkam uLLa meeša/ means "a high table."

You have already learned one example of this structure; /aḏʉ prayaasam uLLa bhaašayaaNʉ/.

/uLLa/ can also be added to the infinitive of the verb /-aan/ to form an adjective. For example, /kuDikkyaan uLLa veLLam/ "drinking water."

Like the adjectives you learned earlier (p. 83) you can form an adjectival noun from /uLLa/ by adding /-d̲ʉ/ "thing, one." Thus you can say /aa bhaaša prayaasam uLLad̲' aaNʉ/ "That language is a difficult one" as well as /ad̲ʉ prayaasam uLLa bhaašeyaaNʉ/ "That is a difficult language."

DRILL 7: REPETITION BUILD-UP

1.	prayaasam	difficulty
	prayaasam uLLa	difficult (adj.)
	malayaaLam prayaasam uLLa bhaašeyaa(Nʉ).	Malayalam is a difficult language
2.	eLuppam uLLa	easy
	malayaaLam eLuppam uLLa bhaašeyaa(Nʉ).	Malayalam is an easy language.
3.	eLuppam uLLad̲ʉ	easy one
	ii bhaaš' eLuppam uLLad' aaNʉ.	This language is an easy one.
4.	eřivʉ	hot taste
	eřiv' uLLa kari	hot curry
	eřiv' uLLa kari veeNDa.	(I) don't want hot curry.
	eřiv' uLLa kari išTam alla.	(I) don't like hot curry.
5.	mad̲uřam	sweetness
	mad̲uřam uLLa biskettʉ	sweet biscuit
	mad̲uřam uLLa biskett' uNDo?	Do you have sweet biscuits?
6.	řasam	taste
	řasam uLLad̲' aaNʉ.	(These) are tasty ones.
	t̲innaan	to eat
	d̲ooša t̲innaan n̲alla řasam uLLad̲' aa(Nʉ).	Doshas are nice and tasty to eat.

7.	uppʉ	salt
	uppʉ r̃asam uLLa	salty
	iviDe uppʉ r̃asam uLLa biskettʉ kiTTumo?	Can (I) get salty biscuits here?
8.	r̃asam	interest
	r̃asam uLLad̲' aa(Nʉ).	(It)'s interesting.
	ii pust̲agam vaayikkyaan n̲alla r̃asam uLLad̲' aa(Nʉ).	This book is very interesting to read.
9.	vrit̲t̲i	cleanness; neatness
	vrit̲t̲iyuLLa viiDʉ	a clean house; a neat house
	vrit̲t̲iyuLLa viiD' aaN' id̲ʉ.	This is a neat house.
	nalla vrit̲t̲iyuLLa viiD' aaN' id̲ʉ.	This is a nice neat house.
10.	vrit̲t̲iyuLLad̲' aa(Nʉ).	(It)'s a clean one.
	ii viiDʉ n̲alla vrit̲t̲iyuLLad̲' aa(Nʉ).	This house is nice and clean; This house is a nice clean one.

DRILL 8: CONVERSATION ("At the Brahmin Restaurant")

pud̲iya vaakkugaL

braamaN	Brahmin
aaL	person; people
kayer-; kayeri	to go into; to enter; to climb
on̲n̲um veeNDa.	(I) don't want anything
laDu	ladu; an Indian sweet about the size and shape of a golf ball
sameyam poo'i	It's gotten late; literally, time is gone.

Scene: A saayppʉ and a Malayali have just met. The Malayali invites his new friend for coffee.

Malayali: n̲ama'kk' or̃ʉ kaappi 'uDikkyaam. var̃u.

saayppʉ: pua.

Malayali: ii braamaN aaL hooTTalil kayeraam. idʉ n̲alla vrit̲t̲iyuLLad̲' aaNʉ.

(They enter and find a table.)

Malayali: kaRikkyaan en̲d̲ʉ veeNam?

saappʉ: vaLar̃' er̃iv' uLLad̲' on̲n̲um veeNDa.

Malayali: (to the boy) saarin' or̃ʉ laDu koDukkʉ. enikkyʉ d̲oošа mad̲i.

saayppʉ: laDu t̲innaan r̃asam uLLad̲' aaNo?

Malayali: ad̲e. n̲alla mad̲ur̃am uLLad̲' aa(Nʉ).

saayppʉ: n̲iŋŋa'kk' en̲d̲' aa' jooli?

Malayali: ñaan mekkaanikk' aaNʉ.

saappʉ: prayaasam uLLa jooliyaaN' alle?

Malayali: ad̲e, koraččʉ prayaasam uNDʉ. saayppinde jooliyen̲d̲' aa'?

saayppʉ: ñaan tiiččar aaNʉ.

Malayali: ad̲' eLuppam uLLa jooli aaN' allo.

saayppʉ: eeyʉ, ad̲ʉ šer̃iyalla. ellaa joolikkyum ad̲inde prayaasaŋŋaL uNDʉ.

Malayali: ad̲ʉ šer̃iyaa'.

saappʉ: samayam pooyi. n̲ama'kkʉ poogaam.

Malayali: oo.

pud̲iya vaakkugaL

Nouns

veLi	outside
baakki	rest; left overs
farNiččar	furniture
ellaavar̃um	everybody
er̃ivʉ	hot taste
mad̲ur̃am	sweetness
r̃asam	taste; interest
vrit̲t̲i	cleanness
braamaN	Brahman
aaL	person; people
laDu	a sweet

Adjective

okkʉ (follows the noun)	all

Verbs

kaLay-; kaLaññu	to throw
kaaNikky-; kaaNičču	to show
kayer-; kayeri [keer-; keeri]	to climb; to enter; to go into

Post Positions

kuuDe (no case ending)	together
-kuuDe (takes possessive ending)	with; together with

Expressions

eŋŋineyuNDʉ?	How is it? How do you like it?
kollaam	good; nice
o̲n̲num veeNDa	(I, He, etc.) don't/doesn't want anything.
samayam pooyi	It's gotten late.

Grammar Words

uLLa	having

iuNiT anjʉ

paaDam muunnʉ

DRILL 1: REVIEW

Review "What's It Made With?" p. 231.

DRILL 2: TRANSLATION

1. This is the first time I've seen this.
2. This is the first time I've heard this.
3. This is the first time I've eaten this.
4. This is the first time I've done this.
5. This is the first time I've eaten doosha.
6. This is the first time I've drunk this.
7. This is the first time I've drunk toddy (/kaLLʉ/).

DRILL 3: REPETITION BUILD-UP

1.	kay	hand, arm
	kayyuLLa kaseeřa	arm chair
	saayppin' aa kayyuLLa kaseeřa koNDʉ vařu.	Bring that arm chair for the saypa.
2.	kaal	leg, foot
	muunnʉ kaal uLLa meeša	three-legged table
	enikkyʉ muunnʉ kaal uLLa meeša veeNam.	I want a three-legged table.
3.	vaNNam	thick; fat
	vaNNam uLLa kuTTi	fat child; pudgy child

	nalla vaNNam uLLa kuTTiyaaN' avan.	He's a nice pudgy child.
	aa kuTTi nalla vaNNam uLLad' aa(Nʉ).	That child's a nice pudgy one.
4.	katti	knife
	murčči	sharpness
	murččiyuLLa katti	sharp knife
	eDukku	take; get
	aa murččiyuLLa katti onn' eDukku.	Would you please get (me) that sharp knife.
5.	eDuttu	took; got
	eDuttʉ tar̃u	take (get) and give; get for me
(NS)	eDutt'ar̃u	
	aa murččiyuLLa katti eDutt'ar̃u.	Please get me that sharp knife.
	nalla murččiyuLLa katti	good sharp knife
	aa nalla murččiyuLLa katti eDutt'ar̃u.	Please get me that good sharp knife.

DRILL 4: CONVERSATION ("Sibling Problems")

pudiya vaakkugaL

	ačča	Vocative case of /aččan/. Used when calling or addressing father.
	pokkam	height
	pokkam uLLa kaseer̃a	high chair
	r̃aaja	Vocative case of /r̃aajan/.
	kurañña	lessened
(NS)	korañña	

pokkaŋ kor̃añña kasee r̃a	less high chair; regular size chair
eNNam	number
or̃' eNNam uNDʉ.	There's only one.

Scene: Tea time. A young family (mother, father and two young sons, r̃aajan and the baby, baabu) is sitting down to tea. As you can see, r̃aajan has some sibling problems.

baabu: ačča, pokkam uLLa kaseer̃a čeeTTan eDuttu.

aččan: r̃aaja, ni aa pokkaŋ kor̃añña kaseer̃eyil ir̃ikkyu.

r̃aajan: adil baabu ir̃ikkyum.

aččan: baabu čeriya kuTTiyalle? adil ni ir̃ikkyu.

(Raajan poutingly takes the regular, ordinary chair. Amma serves tea and biscuits [cookies].)

r̃aajan: ii uppʉ r̃asam uLLa biskett' enikkyʉ veeNDa. madur̃am uLLa biskett' ille?

amma: madur̃am uLLa biskett' or̃' eNNam uNDʉ. adʉ baabu'nʉ veeNam. (baabuvinʉ)

r̃aajan: baabu'nʉ koDukker̃udʉ. enikkyʉ veeNam.

amma: baabu čeriya kuTTiyalle. inn' avanʉ koDukkaam. ninakkʉ naaLe tar̃aam.

r̃aajan: (stomping out in anger) aččanum ammekkyum iŠTam baabuvineyaa(Nʉ). enne iŠTam illa.

Notes:

1. Notice that the parents invariably use /ni/ to address the children.
2. Notice the use of /koDukk-/ and /tar̃-/.

   /baabu'nʉ koDukker̃udʉ./
   /inn' avanʉ koDukkaam./
   /ninakkʉ naaLe tar̃aam./

   What case do the objects of /koDukk-/ and /tar̃-/ take?

3. /ad̲il baabu ir̃ikkyum/

Notice the use of /-um/ here. This could be translated either as "Babu will sit in that one" or "Babu can sit in that one."

4. /enne iŠTam illa./

Rajan might have also said /ennooD' iŠTam illa/ with no change in meaning. That is what "Girlfriend" said in "The Woes of True Love," p. 202. In other words, the object of /iŠTam/ can be either in the accusative or addressive case. Notice it is in the accusative in /aččanum ammekkyum iŠTam baabuv*ine* aa(Nʉ)./

5. Why is /amma/ in the dative case in the sentence above?

Grammar Note: "anything," "nothing"; /on̲n̲um/ plus negative verb

/on̲n̲um/ used in conjunction with the negative form of a verb gives the meaning "nothing," or "anything." You've already learned /on̲n̲um veeNDa/.

DRILL 5: REPETITION BUILD-UP

Note: Be sure to make good double dental /-n̲n̲-/ in /on̲n̲um/.

1.	paDippičču	taught
	on̲n̲um paDippiččilla.	(I, He) didn't teach anything.
	saar' in̲n̲' on̲n̲um paDippiččilla.	Sir didn't teach anything today.
2.	on̲n̲um parayilla.	(I, He) didn't say anything.
	ñaan on̲n̲um parayilla.	I didn't say anything.
3.	on̲n̲um eDukker̃ud̲ʉ.	Don't take anything.
	iviDe'n̲n̲' on̲n̲um eDukker̃ud̲ʉ.	Don't take anything from here.

4.	onnum ariyilla.	(I, He) doesn't know anything.
	ñaŋŋa'De veelakkaar̃ikky' onnum ariyilla.	Our maidservant doesn't know anything.
5.	saadaNam	thing
	saadaNaŋŋaL	things
	saadaNaŋŋaL onnum illa.	There isn't anything.
	kaDa	shop
	aa kaDeyil saadaNaŋŋaL onnum illa.	There isn't anything in that shop.
6.	onnum uNDaakker̃udʉ.	Don't make anything.
	aahaar̃am onnum uNDaakker̃udu.	Don't make any food.
	naaLe r̃aavile aahaar̃am onnum uNDaakker̃udʉ.	Don't make any food tomorrow morning.
7.	onnum veeNDa.	(I) don't want anything.
8.	ende kayyil onnum illa.	(I) don't have anything.
9.	pattunnilla	it's impossible
	enikky' onnuŋ keeLkaan pattunnilla.	It's impossible for me to hear anything. (or) I can't hear anything.

DRILL 6: REVIEW

Review "At the Brahmin Hotel," pp. 261-262.

DRILL 7: SUBSTITUTION

Take the sentence /ii braamaN aaL hoTTalil keeraam/ "Let's go into this Brahamin hotel." Substitute other items for /ii braamaN aaL hooTTal/. Make any changes necessary and translate.

Teacher: ṯaaksi

Student: ṯaaksiyil keeraam.
Let's get into the taxi.

Keep your books closed.

ṯaaksi

ende viiDʉ

šaandayuDe muri

erNaguLam ṯreen

ii keTTiDam

r̄ikša

DRILL 8: TRANSLATION

What do you want to eat?

I don't want anything.

I don't want anything too hot (spicy).

I don't want anything sweet.

I don't want anything salty.

DRILL 9: TRANSLATION

Give the man (Sir) a ladu.

Give the man a doosha.

Give me a doosha.

Give the westerner one cold coffee.

Give me one cold coffee.

DRILL 10: TRANSLATION

What do you want to drink?

I don't want anything.

What did you say?

I didn't say anything.

What food shall I make?

Don't make anything (food).

What did he say?

I can't hear anything.

---

pud̲iya vaakkugaL

Nouns

kaal	leg; foot
vaNNam	thickness; fat
kat̲t̲i	knife
murčči	sharpness
pokkam	height
eNNam	number
saad̲aNam	thing
t̲aaksi	taxi
r̃ikša	ricksha

Adjective

kurañña (NS) korañña	less, smaller

Verb

eDukk-; eDut̲t̲u	to take; to get

Expressions

or̃' eNNam uNDʉ	There's only one.
on̲n̲um . . . negative verb	anything; nothing

iuNiT anjʉ

paaDam n̲aalʉ

Grammar Note: "Nobody" /aar̃ʉ . . . um/ plus negative verb

/aar̃um/ used in conjunction with the negative form of a verb means "nobody." Quite often a case ending is added to /aar̃ʉ/ before the /-um/. Thus you might hear /aarkkum/ (dative); /aar̃indeyum/ (possessive); /aareyum/ (accusative); /aarooDum/ (addressive), etc.

DRILL 1: REPETITION BUILD-UP

1.	iviDe aar̃um van̲n̲illa.	Nobody came here.
2.	ii viiTTil aar̃um illa.	There's nobody in this house (at home).
3.	enne sahaaykkyaan aar̃um illa.	There's nobody to help me.
4.	kaaryam	reason; matter
	aniyat̲t̲iyooDʉ	Sis (addressive)
	ii kaaryam aniyat̲t̲iyooDʉ parayer̃ud̲ʉ.	Don't tell Sis this (matter).
	aarooDum	anyone (addressive)
	ii kaaryam aar̃ooDum parayer̃ud̲ʉ.	Don't tell anyone about this.
5.	siid̲a ennooDʉ samsaar̃ikkyilla.	Sita won't talk to me.
	siid̲a aar̃ooDum samsaar̃ikkyilla.	Sita won't talk to anybody.
6.	vargiissine	Vargiis (accusative)
	ñaan vargiissine kaNDilla.	I didn't see Vargiis.
	aar̃eyum	anybody (accusative)
	ñaan aar̃eyum kaNDilla.	I didn't see anybody.
(NS)	ñaan aar̃eyuŋ kaNDilla.	

7.	n̲iŋŋa'kkʉ	You (dative)
	ii pust̲agam n̲iŋŋa'kkʉ t̲ar̃illa.	(I, He, etc.) won't give this book to you.
	aarkkum	anyone (dative)
	ii pust̲agam aarkkum t̲ar̃illa.	(I, He) wouldn't give this book to anyone (including you).
(NS)	ii pust̲agan̲ n̲iŋŋa'kkʉ t̲ar̃illa.	
(NS)	ii pust̲agam aarkkun̲ t̲ar̃illa.	
8.	aččanʉ	father (dative)
	ii pust̲agam aččanʉ koDukkilla.	(I, He) won't give this book to father.
	aarkkum	anyone (dative)
	ii pust̲agam aarkkum koDukkilla.	(I, He) won't give this book to anyone (except you).
(NS)	ii pust̲agam aarkkuŋ koDukkilla.	

DRILL 2: CONVERSATION ("Take My Picture")

pud̲iya vaakkugaL

paDam	picture
meniññaan̲n̲ʉ	the day before yesterday
en̲n̲ʉ?	which day?; when?

Scene: A foreigner carrying a camera appears. A neighborhood child comes running up.

Child: saayppe, sayppe (or /maad̲aam/) ende paDam eDukkaamo?

Foreigner: meniññaan̲n̲ʉ n̲iŋŋa'De muun̲n̲ʉ paDam eDut̲t̲' allo. in̲n̲ʉ filim illa.

Child: aa muun̲n̲ʉ paDam en̲n̲ʉ kiTTum?

Foreigner: or̃' aRčča kaRiññʉ.

Question: What does the /allo/ of /meniññaan̲n̲ʉ n̲iŋŋa'De muun̲n̲ʉ paDam eDut̲t̲' allo/ do?

DRILL 3: SUBSTITUTION

Substitute /aar̃um/ or /aar. . . um/ for the italicized word and translate.

Teacher: meniññaan̲n̲ʉ *čaakko* van̲n̲illa.

Student: meniññaan̲n̲' *aar̃um* van̲n̲illa.
Nobody came the day before yesterday.

Teacher: ñaan *saarine* kaNDilla.

Student: ñaan *aar̃eyum* kaNDilla.
I didn't see anybody.

1. enikkyʉ *r̃aajanooD'* iŠTam illa.
2. *r̃aajanʉ* ennooD' iŠTam illa.
3. *liilaykky'* ennooD' iŠTam alla.
4. liilaykky' *ennooD'* iŠTam illa.
5. ñaan *šaan̲d̲eyuDe* paDam eDut̲t̲illa.
6. *r̃aamande* paDam eDukkilla, avan.
7. r̃aamande paDam *avan* eDukkilla.

Grammar Note: More Adjectives from Nouns /illaat̲t̲a; kur̃añña/

You have learned to make adjectives from nouns by adding /uLLa/ or /uLLad̲ʉ/ "having"; (/pokkam uLLa kuuTTʉgaar̃an/ "the tall friend"). It's also possible to make adjectives from nouns by adding other words. /illaat̲t̲a/ literally means "without" so that a /pokkam illaat̲t̲a kuuTTʉgaar̃an/ is a "short friend." /kur̃añña/ (pronounced [kor̃añña] at normal speed) means "less" so that a /pookkam kor̃añña kuuTTʉgaar̃an/ is a "friend who isn't very tall," while a /vila kur̃añña kaamra/ is an "inexpensive camera."

It is possible to generate many new meanings by combining these words (/uLLa; illaat̲t̲a; kor̃añña/) with words you already know. You will find them very useful.

DRILL 4: REPETITION BUILD-UP

1.	pokkam korañña kaseer̃a	low chair
	ni aa pokkaŋ korañña kaseer̃eyil ir̃ikkyʉ.	You sit in that low chair.
2.	pokkam uLLa kaseer̃a	high chair
	pokkam uLLa kaseer̃a čeeTTan eDuttu.	Chetan took the high chair.
3.	aaL	person (male)
	pokkam kurañña aaL	short man
(NS)	jooN pokkaŋ korañ' aaL aa(Nʉ).	John is a short man (person).
4.	pokkam uLLayaaL	tall man
	r̃aaman pokkam uLL' aaL aa(Nʉ).	Raman is a tall man.
5.	illaatta	without
	madur̃am illaatta kaappi	unsweetened coffee
	madur̃am illaatta kaappi madi.	I'd like unsweetened coffee.
6.	madur̃am kurañña kaappi	somewhat sweetened coffee; coffee with a little sugar
	madur̃aŋ korañña kaappi madi.	I'd like coffee with a little sugar.
7.	madur̃am uLLa kaappi	sweetness having coffee; sweetened coffee.
	madur̃am uLLa kaappi madi.	I'd like coffee with sugar.
8.	maRa	rain
	maReyillaatta divasam	a rainless day
	maReyillaatta divasam aaN' innʉ.	It's not raining today.
9.	maRa kurañña divasam	a not so rainy day
	maRa korañña divasam aaN' innʉ.	It's a not so rainy day today. (or) It's not raining too much today.

10.	maReyuLLa d̲ivasam	a rainy day
	maReyuLLa d̲ivasam aaN' in̲n̲ʉ.	It's a rainy day today.
11.	sugam	good condition; health
	sugam illaat̲t̲a aaL	an unhealthy person
	sugam illaat̲t̲' aaL aaNʉ joorjʉ.	George is quite sick.
12.	sugam uLLa aaL	a healthy person
(NS)	sugam uLLeyaaL aaNʉ joorj.	George is healthy.
13.	sugam korañña kaseeřa	a chair that's in poor condition.
	iřikkyaan sugam korañña kaseeř' aaN' id̲ʉ.	This is an uncomfortable chair to sit in.
14	vila kurañña eračči	less expensive meat
(NS)	vela korañň' eracciyaaN' id̲ʉ.	This meat is not so expensive
15.	kuuDiya	increased
	vila kuuDiya	expensive
	vela kuuDiya t̲uNiyaaN' id̲ʉ.	This is expensive cloth.

DRILL 5: TRANSLATION

1. Give me some hot tea (heat having).
2. Yesterday was a rainy day.
3. I don't like unsweetened coffee.
4. This is an expensive sari.
5. This is an expensive watch.
6. Aren't there any sweet biscuits?
7. There's only one salty biscuit.
8. Give me the sweet biscuit.
9. You sit in that low chair.

10. This sari is an inexpensive one.
11. Yesterday it didn't rain.
12. This paavada is a very expensive one.

Vocabulary Note: /uDukk-; uDuttu/ and /iD-; iTTu/

Malayalam uses two verbs where English uses the single verb "to wear." /uDukk-; uDuttu/ is used with items of clothing that are wrapped, like /saar̃i, paavaaDa/ and /muNDʉ/. With other items of clothing, like /blausʉ, šarTTʉ, čeruppʉ/ ("blouse, skirt, sandals") the verb /iD-; iTTu/ "to put" is used with the meaning "wear."

/innʉ r̃aaman muND' aaN' uDukkunnadʉ/
"Raman is wearing a mundu today."

/innale paant' aaN' iTTadʉ/
"Yesterday he wore pants."

DRILL 6: REPETITION BUILD-UP

1.	uDukkaan	to wear; to put on (to wrap)
	saar̃i uDukkaan eLuppam aaNo?	Is it easy to wrap a sari?
	muNDʉ	a wrap around skirt-like affair worn by both men and women.
	muND' uDukkaan eLuppam aaNo?	Is it easy to wrap a munda?
2.	uDukkaan	to wear
	saar̃i uDukkaan iŠTam aaNo?	Do you like to wear saris?
	muND' uDukkaan iŠTam aaNo?	Do you like to wear mundus?
3.	daavaNi	half sari
	paavaaDayum daavaNiyum	paavada and half-sari
	peŋkuTTigaL paavaaDeyun daavaNiyum aaN' iDunnadʉ.	Girls wear paavada and half sari.

4.	st̲rii	woman
	st̲riigaL	women
	st̲riigaL blaus' aaN' iDun̲n̲ad̲ʉ.	Women wear blouses.
5.	čaTTa	style of blouse worn by Malayali Christian women
	kristtyaani	Christian
	kristtyaani st̲riigaL čaTTeyaaN' iDun̲n̲ad̲ʉ.	Christian women wear chattas.
6.	pur̃uŠan	man
	pur̃uŠanmaar	men
	paantum šarTTum	pants and shirts
	amer̃ikkeyil pur̃uŠanmaar paantum šarTTum iDun̲n̲u.	In America the men wear pants and shirts.
7.	keer̃aLat̲t̲ile	of Kerala
	keer̃aLat̲t̲ile pur̃ušanmaar saad̲aaraNa muND' aaN' uDukkun̲n̲ad̲ʉ.	The men of Kerala usually wear mundu.
8.	praayam	age
	praayaŋ korañña st̲riigaL	young women
	praayaŋ korañña st̲riigaL saar̃iyaaN' uDukkun̲n̲ad̲ʉ.	Young women wear saris.
9.	praayam kuuDiya st̲riigaL	old women
	praayaŋ kuuDiya st̲riigaL saar̃iyo muND'o uDukkum.	Older women wear saris or mundu.

DRILL 7: ADDITIVE

Complete the sentence with either /uDukkun̲n̲ad̲ʉ/ or /iDun̲n̲ad̲ʉ/, whichever is correct, and then repeat the entire sentence.

Teacher: pur̃uŠanmaar šarT' aaN' ______

Student: iDuṉṉaḏʉ. pur̃uŠanmaar šarT' aaN' iDuṉṉaḏʉ.

Teacher: pur̃uŠanmaar muND' aaN' ______

Student: uDukkuṉṉaḏʉ. pur̃uŠanmaar muND' aaN' uDukkuṉṉaḏʉ.

1. sṯriigaL muND' aaN' ______.
2. praayaŋ kuuDiya sṯriigaL muND' aaN' ______.
3. krisṯyaani sṯriigaL čaTTeyaaN' ______.
4. peŋkuTTigaL paavaaDeyaaN' ______.
5. pur̃uŠanmaar šarT' aaN' ______.
6. pur̃uŠanmaar paant' aaN' ______.
7. ellaa sṯriigaLum blaus' aaN' ______.
8. šaanda paavaaDeyuṉ ḏaavaNiyum aaN' ______.
9. praayaŋ korañña sṯriigaL saar̃iyaaN' ______.

DRILL 8: TRANSLATION

1. He didn't say anything.
2. That old man didn't say anything.
3. Babu won't talk to anybody.
4. That old woman won't talk to anybody.
5. Nobody came.
6. I didn't see you at the beach.
7. I didn't see anybody at the beach.

DRILL 9: CONVERSATION

Malayali: muND' uDukkaan ariyaamo?

American: ariyilla (or) illa.

Malayali: ennaal ñaan paDippiččʉ ṯar̃aam.

DRILL 10: TRANSLATION

1. I'll teach you how to put on a mundu.
2. Do you know how to wrap a sari?
3. I don't know how to wrap a sari.
4. Will you please teach me how to put on a sari?
5. Will you teach my friend how to wrap a mundu?
6. I'll teach him how to put on a mundu.

Suggestion: Stage a fashion show demonstrating Kerala clothing, jewelry, etc. Your teachers will have many items in their personal wardrobes. With a little imagination you can probably make facsimiles of other items (a Malabar hat, for example). The script should be in Malayalam, of course.

pudiya vaakkugaL

Nouns

kaaryam	reason; matter
paDam	picture
meniññaannʉ	the day before yesterday
filim	film
aaL	person; man
madur̃am	sweetness
maRa	rain
sugam	health; comfort
muNDʉ	a wrap around skirt worn by both men and women
paant	pants
blausʉ	blouse
šarTTʉ	shirt
čeruppʉ	sandals
daavaNi	half-sari
strii (gaL)	woman (women)
čaTTa	blouse worn by Christian women
pur̃uŠan (maar̃)	man (men)
praayam	age

Adjectives

illaatta	without; not having
kuuDiya	increased
kristtyaani	Christian

Verbs

uDukk-; uDuttu	to put on; to wear
iD-; iTTu	to put on; to wear

Question Word

ennʉ?	when?; which day?

Grammar Words

aar. . . um plus negative verb	nobody
-ile	of

iuNiT anjʉ

paaDam anjʉ

Vocabulary Note: /iTT' ir̃ikky-; iTT' ir̃unnu/ and
/uDutt' ir̃ikky-; uDutt' ir̃unnu/

The verbs /iD-; iTTu/ and /uDukk-; uDuttu/ very often combine with /ir̃ikky-; ir̃unnu/ "to sit," or "to be." The meaning of the combined verb is still "to wear" or "to put on."

DRILL 1: REPETITION BUILD-UP

1.	uDutt' ir̃ikkyunnu	is wearing
	r̃aaman muND' uDutt' ir̃ikkyunnu.	Raman is wearing a mundu.
2.	uDutt' ir̃unnu	was wearing; wore
	innale paant uDutt' ir̃unnu.	Yesterday he wore pants.
3.	iTT' ir̃ikkyunnu	is wearing
	aa saayppʉ niila šarT' iTT' ir̃ikkyunnu.	That westerner is wearing a blue shirt.
4.	iTT' ir̃unnu.	was wearing; wore
	innale veLLa šarT' iTT' ir̃unnu.	Yesterday he wore a white shirt.

DRILL 2: REPETITION

1. keer̃aLattile striigaL muND' aaN' uDutt' ir̃ikkyunnu.
2. keer̃aLattile kristtyaani striigaL čaTTa iTT' ir̃ikkyunnu.
3. keer̃aLattile peŋkuTTigaL paavaaDa uDutt' ir̃ikkyunnu.
4. amer̃ikk'yile peŋkuTTigaL paavaaDa uDutt' ir̃ikkyilla.

5. keeřaLattile puřuŠanmaar šarT' iTT' iřikkyunnu.
6. ameřikk'yile puřuŠanmaařum šarT' iTT' iřikkyunnu.

Grammar Note: Past and Present Verbal Adjectives /-a/

Adjectives are very easily formed from verbs by adding /-a/ to the present or past tense of the verb. The "verbal adjective" thus formed always comes *before* the noun it modifies. However, "verbal adjectives" often have to be translated into English by a phrase coming after the noun.

/aa parayunna strii/	"That woman who is talking" ("That talking woman")
/ennooDʉ parañña strii/	"That woman who was talking to me..."
/nammaL kaaNunna sinama/	"The movie (that) we are watching..."
/innale kaNDa paDam/	"The movie (that) we saw yesterday..."

DRILL 3: REPETITION BUILD-UP

1.	saarʉ malayaaLam paDippikkyunnu.	Sir teaches Malayalam.
	malayaaLam paDippikkyunna saarʉ	the sir who teaches Malayalam
	malayaaLam paDippikkyunna saar' iviDe vařunnu.	The Malayalam teacher is coming.
2.	saarʉ malayaaLam paDippiččcu.	Sir taught Malayalam.
	malayaaLam paDippičča saarʉ	the sir who taught Malayalam
	malayaaLam paDippičča saarinʉ eNbadʉ vayass' uNDʉ.	The teacher who used to teach Malayalam is eighty years old.

3.	mar̃am	tree
	t̲eŋŋʉ	coconut tree
	aviDe kaaNun̲n̲a mar̃am t̲eŋŋ' aaNʉ.	The tree you see over there is a coconut tree.
	kamugʉ	betel nut tree
	iviDe kaaNun̲n̲a mar̃am kamug' aaNʉ.	The tree you see here is a betel nut tree.
4.	saar̃i uDut̲t̲' ir̃ikkyun̲n̲a peŋkuTTi	the girl who is wearing a sari
	saar̃i uDut̲t̲' ir̃ikkyun̲n̲a peŋkuTTi aniyat̲t̲iyaaNʉ.	The girl who is wearing a sari is my younger sister.
5.	maala	necklace
	maala iTT' ir̃un̲n̲a peŋkuTTi n̲alla kuuTTʉgaar̃iyaa(Nʉ).	The girl who was wearing a necklace is a good friend.
6.	n̲ilkun̲n̲u	is standing
(NS)	n̲i'kkun̲n̲u	
	aččan aviDe n̲i'kkun̲n̲u.	Father is standing over there.
	aviDe n̲i'kkun̲n̲ayaaL aaN' aččan.	The man standing over there is my father.
7.	aččan viiDinde puragil ni'kkun̲n̲u.	Father is standing behind the house.
	viiDinde puragil n̲i'kkun̲n̲ayaL aččan aa(Nʉ).	The man who is standing behind the house is father.
8.	ammuumma	grandmother
	n̲in̲n̲u	stood
	ammuumma viiDinde mumbil n̲in̲n̲u.	Grandma was standing in front of the house.
	viiDinde mumbil n̲in̲n̲a st̲riiyaaN' ammuumma.	The woman who was standing in front of the house is Grandma.

DRILL 4: TRANSLATION

1. lakŠmi paaDiya paaTTʉ...
2. ñaan parayun̲n̲a kaaryam...
3. aviDe ir̃un̲n̲ayaaL...
4. muND' uDut̲t̲' ir̃kkyun̲n̲a saayppʉ...
5. paavaDa iTT' ir̃un̲n̲a maad̲aammʉ...
6. ii var̃un̲n̲ayaaL...
7. ayaaL parañña kaaryam...
8. n̲iŋŋaL paaDun̲n̲a paaTTʉ...
9. ammuumma vaayičča pat̲ram...

DRILL 5: TRANSFORMATION

Change the present verbal adjectives of Drill 3 above to past verbal adjectives and vice versa.

Teacher: ñaan parayun̲n̲a kaaryam...
Student: ñaan parañña kaaryam...

Teacher: lakŠmi paaDiya paaTTʉ...
Student: lakŠmi paaDun̲n̲a paaTTʉ...

DRILL 6: ADDITIVE

Complete the phrases of Drill 3 above sensibly.

Teacher: lakŠmi paaDiya paaTTʉ...
Student: lakŠmi paaDiya paaTTʉ n̲an̲n̲aayir̃un̲n̲u.

Books should be closed, of course.

DRILL 7: TRANSLATION

1. Will you take my picture?
2. Will you take aniyan's picture?
3. Will you take our picture? (Be sure to use the right "our.")
4. I took your picture yesterday.
5. I took Raman's picture day before yesterday.
6. I took four pictures of aniyan just now.
7. I just took two pictures of čeečči.

Note:

As you continue studying Malayalam after arriving in India, there will be times when you want to learn how to say a type of sentence that isn't taught in this introductory book. The following exercise is designed to show you how to go about figuring out a new sentence type.

DRILL 8: FIELD EXERCISE, Comparative Sentences

Let's say you want to learn how to make comparisons in Malayalam; things like "John is taller than Jack"; "Sugar is more expensive than wheat," etc.

First you will want to ask your native speaker of Malayalam (in this case, your teacher) to give you a translation of several sentences of this type. Choose sentences consisting entirely or mostly of words you already know so as not to unduly complicate the problem. As soon as you think you know how to say this type of sentence, make up some of your own and ask if they are correct.

Your problem isn't finished yet. The whole purpose of your figuring out how to say this type of sentence is so that you can say one when the occasion arises. To do this the structure must come naturally and that takes practice. Choose eight or ten comparative sentences and practice saying them aloud until they come easily. Practice them again tomorrow and make up some more sentences. Most important, start using them in your everyday living. This is the same general procedure to use after arriving at your site. By using this method of figuring things out for yourself you can turn most anybody into a "teacher," your co-workers, neighborhood children, your /veelakkaar̃an/, etc.

Note to Teacher: Be careful not to "teach" this exercise. Let your students figure this problem out for themselves.

pudiya vaakkugaL

Nouns

mar̄am	tree
teŋŋʉ	coconut tree
kamugʉ	betel nut tree
maala	necklace
ammuumma	grandmother

Verbs

uDutt' ir̄ikky-; uDutt' ir̄unnu	to wear
iTT' ir̄ikky-; iTT' ir̄unnu	to wear
nilk-; ninnu (ni'kk-)	to stand; to wait

iuNiT aarʉ

paaDam on̲n̲ʉ

DRILL 1: FREE CONVERSATION—Field Exercise

Talk about what the teacher and various members of the class are wearing today and what they wore yesterday. Use this as an opportunity to learn the words for various colors and how to use these words in sentences. Don't use any English (except for words like "skirt, sweater" etc. for which there are no Malayalam equivalents). The word for "color" is /n̲iram/ (pronounced [neram] at normal speed). (About 20 to 25 minutes should be allotted for this.)

DRILL 2: TRANSLATION

/kad̲ir̃a šer̃iyaakk-; kad̲ir̃a šeriyaaki/
"to make the bed(s)," "made the bed(s)"

1. Make the beds every morning.
2. She made the beds this morning.
3. What did you say?
4. I said, "She made the beds this morning."
5. Did she make the beds?
6. Do you know if she made the beds?
7. I asked if this would go bad by tomorrow.
8. I'll ask if this will go bad by morning.
9. I'll ask the maidservant if this will go bad by tomorrow.

DRILL 3: COMPREHENSION

Teacher will read the description of this picture several times at normal speed, pointing at the person or object he is reading about. Students should try to understand as much as they can by listening to and watching the teacher. Do not try to read along.

Later the teacher may read the passage again, slowing down for the more difficult parts.

ii kaaNuṉṉaḏʉ keer̃aLaṯṯile or̃ʉ kristtyan kuDumbaṯṯinde paDam aaNʉ.

paDaṯṯil avar̃uDe aččan illa. valaḏʉ vašaṯṯʉ ṉilkkuṉṉa praayam kuuDiya striiyaaNʉ amma.

ii kuDumbaṯṯil aarʉ kuTTigaL uNDʉ. ammayuDe aDuṯṯa ṉilkkuṉṉa aaL aaNʉ muuṯṯa magan. ayaaLkkʉ kayar faaktoriyil jooliyuNDʉ. mattʉ kuTTigaL ellaavar̃um paDikkyuṉṉu.

peNkuTTigaLil or̃' aaL saar̃i uDutt' ir̃ikkyunnu. saar̃i uDutt' ir̃ikkyunna peNkuTTiyuDe aDutta nilkkunnadʉ avaLuDe aniyattiyaaNʉ. avaL paavaaDayum daavaNiyum iTT' ir̃ikkyunnu. r̃aNDʉ peer̃um blausum iTT' ir̃ikkyunnu. aniyattiyuDe kaRuttil maalayuNDʉ.

aaNkuTTigaL ellaam muND' uDutt' ir̃ikkyunnu. ammayum uDutt' ir̃ikkyunnadʉ muND' aaNʉ. iTT' ir̃ikkyunnadʉ čaTTayum.

aaLugaLuDe puragil kaaNunna mar̃am teŋŋ' aaNʉ. keer̃aLattil ellaayiDattum teŋŋ' uNDʉ. teŋŋinde aDutta nilkkunna niiLam kuuDiya mar̃am aaNʉ kamugʉ.

DRILL 4: RESPONSE

Answer in Malayalam the following questions about the photo.

1. paDattil aččan uNDo?
2. praayam kuuDiya strii aar̃' aaNʉ?
3. paDattil etra peer̃' uNDʉ?
4. aaŋkuTTigaL end' aaN' uDutt' ir̃ikkyunnadʉ?
5. amma end' uDutt' ir̃ikkyunnu?

DRILL 5: TRANSLATION

Write out a translation of the passage under the picture.

pudiya vaakkugaL

ii kaaNunnadʉ	this that you are seeing; what you see
kuDumbam	family
muutta magan	eldest son
kayar faaktari	coir factory
mattʉ	remaining; other

r̃aNDʉ . . . um	both
r̃aNDʉ peer̃um	both people
kaRum	neck
aaLugaL	people
iDam	place
n̲iiLam	length

DRILL 6: REPETITION BUILD-UP

1.	ii kaaNun̲n̲ad̲ʉ	what you see
	kuDumbam	family
	kristtyan kuDumbat̲t̲inde paDam	picture of a Christian family
	keer̃aLat̲t̲ile	of Kerala
	keer̃aLat̲t̲ile or̃ʉ kristtyan kuDumbat̲t̲inde paDam	picture of a Kerala Christian family
	ii kaaNun̲n̲ad̲ʉ keer̃aLat̲t̲ile or̃ʉ kristtyan kuDumbat̲t̲inde paDam aa(Nʉ).	What you see is a picture of a Kerala Christian family.
2.	keeTTad̲ʉ	what was heard
	n̲iŋŋaL ippooL keeTTad̲ʉ	what you just heard
	piiliila	a famous Malayali "playback" singer (sings in background of movie)
	piiliila paaDiya sinama paaTTʉ	a film song sung by Pilila
	n̲iŋŋaL ippooL keeTTad̲ʉ piiliila paaDiya sinama paaTT' aa(Nʉ).	What you just heard is a film song sung by Pilila.
3.	t̲innun̲n̲ad̲ʉ	what is eaten
	saad̲aar̃aNeyaayi r̃aavile t̲innun̲n̲ad̲ʉ	that which is usually eaten in the morning
	ameer̃ikkeyil saad̲aar̃aNeyaayi t̲innun̲n̲ad̲' en̲d̲' aa(Nʉ)?	In America what is usually eaten in the morning?

4.	aa paaDiyad̲ʉ	that one who sang
	aa paaDiyad̲ʉ maad̲avande čeeččiyaaNʉ.	The one who sang is Madavan's older sister.
5.	n̲i'kkun̲n̲ad̲ʉ	the one who is standing
	iviDat̲t̲ekkaar̃an	a person of this place; a native of this place
	aa n̲i'kkun̲n̲ad̲' iviDat̲t̲ekkaar̃an aa(Nʉ).	That one who is standing is a native of this place.

DRILL 7: READING

Practice reading Drill 3, pp. 291-292, aloud until you can do so easily. You might want to approach some of the sentences, especially the longer ones, like a ***Repetition Build-up Drill***. Work at getting the correct intonation.

pud̲iya vaakkugaL

Nouns

kaDakka	bedclothes
kuDumbam	family
magan	son
kayar faaktari	coir factory
kaRum	neck
aaLugaL	people
iDam	place
n̲iiLam	length
piiḷiila	Pilila; Mayalali singer
sinama paaTTʉ	film song
iviDat̲t̲ekkaar̃an (-i)	native of this place

Adjectives

kristtyan; kristtyaani	Christian
muut̲t̲a	eldest
matte	other; remaining
r̃aNDʉ . . . um	both

Verb

šer̃iyaakk-; šer̃iyaakki	to make neat

iuNiT aarʉ

paaDam r̃aNDʉ

Grammar Note: Perfective Ending /-iTTʉ/

You have already learned (p. 245) how a verbal adverb combines with a main verb to describe two actions, i.e. sentences like

/avaL t̲ara *t̲uut̲t̲ʉ t̲uDaykkyaNam*/
"She ***should sweep and wash*** the floors"

/n̲ama'kkʉ n̲aaLe saar̃i *pooyi vaaŋikkyaam*/
"Let's *go buy* a sari tomorrow"

The perfective ending /-iTTʉ/ is added to the verbal adverb and emphasizes that ***the first action is completed, finished*** (or perfected") ***before the second begins.***

/čaay' uNDaakkiyiTTʉ čan̲d̲eyil poogaNam/
"Make the tea (first) and (then) go to market"

/t̲ara t̲uut̲t̲ʉ t̲uDaččiTTʉ čan̲d̲eyil poogu/
"Sweep and wash the floors and ***then*** go to market"

The verbal adverb plus main verb structure (without /-iTTʉ/) also talks about two actions, one happening before the other. However it does not necessarily say that the first action is ***finished*** before the second begins.

DRILL 1: REPETITION BUILD-UP

1.	paaTTʉ keeTTiTTʉ	after hearing the song
	n̲ama'kkʉ paaTTʉ keeTTiTTʉ poogaam.	Let's go after hearing the song.

2.	paaDam vaayiččiTTʉ	after studying the lesson
	muRuvan	completely
	paaDam muRuvan vaayiččiTT' oraŋŋi.	After reading the whole lesson I went to sleep.
3.	vann' iřikkyu	come and sit
	jenal aDaččiTTʉ	after closing the window
	joorjʉ, aa jenal aDaččiTTʉ vann' iřikkyu.	George, close the window, then come and sit (here).
4.	iTTiTTʉ	after putting (it)
	meešappuratt' iTTiTTʉ	after putting (it) on the table
	patram meešappuratt' iTTiTTʉ maDaŋŋi pooyi.	I left the paper on the table and came back.
5.	paatram meešappurattʉ veeččiTTʉ	after setting the bowl on the table
	paatram meešappurattʉ veeččiTTʉ vařu.	Set the bowl on the table and then come.
6.	kyu	que
	kyuvil ninniTTʉ	after standing in a que; after waiting in line
	vaLaře neeřam	a long time
	kyuvil valaře neeřam ninniTT' aaNʉ, raašan kiTTiyadʉ.	After standing (waiting) in line a long time (he) got the ration (i.e. his quota of rationed goods)
7.	poo'yiTTʉ vařaam.	A common expression upon leaving.

Cultural Note: It is inauspicious to talk about leaving, so people often say /poo'yiTTʉ vařaam/ emphasizing the intention to return.

DRILL 2: TRANSLATION

Pattern sentence: /n̲ama'kkʉ paaTTʉ keeTTiTTʉ poogaam/

This is often translated by Malayalis as "Let's go only after hearing the song." It could be translated a number of ways into colloquial English "Let's hear the song and *then* go"; "Let's hear the song before we go"; "Let's not go until we hear the song," etc., all stressing that the song is heard completely before they leave. The following sentences for translation will require a substitution for /paaTTʉ keeTTiTTʉ/ of the pattern sentence.

1. Let's go after seeing the movie.
2. Let's eat dinner and then go.
3. Let's have coffee before we go.
4. Let's not go until we tell father.
5. Let's wash the dishes and then go.

DRILL 3: TRANSFORMATION

Make one sentence of the type /paaDam muRuvan vaayiččiTT' uraŋŋu/ from the two given.

Teacher: paaDam muRuvan vaayikkyu.
pinne uraŋŋu.

Student: paaDam muRuvan vaayiččiTT' uraŋŋu.

1. n̲i ammayooDʉ parayu.
pinne poogu.

2. paat̲ram ellaam šelfil veykkyu.
pinne var̃u.

3. pustagam meešappuratt' iDu.
pinne maarkettil poogu.

4. aa vaadil aDaykkyu.
pinne kuññine iviDe koNDʉ var̃u.

5. kuuli čoodikkyaNam. (/kuuli/ "wages for a very temporary job")
pinne r̃ikŠayil kayaraNam.

DRILL 4: SUBSTITUTION TRANSFORMATION

Pattern sentence: /ñaŋŋaL ayaaLooDʉ samsaar̃iččiTT' aaNʉ var̃unnadʉ/

Substitute the following items for /ayaaL-/ of the pattern sentence, adding the correct addressive case ending (/-inooDʉ; -ooDʉ/)

Teacher: r̃aaman
Student: ñaŋŋaL r̃aamanooDʉ samsaar̃iččiTT' aaNʉ var̃unnadʉ.

1. saarʉ
2. menoon
3. vargiisʉ
4. liila
5. r̃aadha (r̃aada)
6. čaakko
7. piLLa

DRILL 5: COMPREHENSION

Answer the questions about the photo, p. 291. You should be looking at the picture during this exercise, not at the questions. Your teacher may want to ask additional questions.

1. ii paDattil kaaNunna kuDumbam kristtyano hinduvo?
2. valadʉ vašattʉ ni'kkunna strii aar̃' aa(Nʉ)?
3. kuDumbattil etra kuTTigaL uNDʉ?

4. ammayuDe aDutta ni'kkunn' aaL aar̃' aaNʉ?
5. paavaaDa iTT' ir̃ikkyunna peŋkuTTi čeeččiyo aniyattiyo?
6. niiLam kuuDiya mar̃am end' aa(Nʉ)?
7. aaLugaLuDe puragil kaaNunna mar̃am end' aa(Nʉ)?

DRILL 6: FREE CONVERSATION

Describe in your own words the photo on p. 291.

DRILL 7: SUBSTITUTION TRANSFORMATION

Pattern Sentence: /ñaan ayaaLe kaNDiTT' aaNʉ var̃unnadʉ/

Substitute the following items for /ayaaL-/ of the pattern sentence, adding the correct accusative case ending (/-ine; -e/).

Teacher: saarʉ
Student: ñaan saarine kaNDiTT' aaNʉ var̃unnadʉ.

1. avaL
2. DaakTar
3. piLLa
4. čaakko
5. r̃aadha
6. baabu
7. menoon
8. kuuTTʉgaar̃i

DRILL 8: CONVERSATION (*"Foreigner's Luck, Part I"*)

pudiya vaakkugaL

tuuristtʉ baŋgLaavʉ	Tourist Bungalow (inexpensive gov. maintained hotels found in most towns)
peeDi	fear
aag-; aayi	to become; became

Scene: A foreigner is looking for the Tourist Bungalow. He approaches a /rikŠakkaar̃an/thinking such people know the city well.

Foreigner:	t̲uuristtʉ baŋgLaav' eviDeyaaNʉ?
rikŠakkaar̃an:	ñaan koNDʉ poogaam. rikŠayil keeru.
Foreigner:	kuuliyen̲d̲ʉ t̲ar̃aNam?
rikŠakkaar̃an:	anjʉ r̃uuba mad̲i̲.
Foreigner:	anjʉ r̃uubayo? keeTTiTTʉ peeDiyaagun̲n̲u.
	(He goes off to inquire of someone else.)

Pronunciation Note: Long Vowels and Stress

Stress (or "accent") has quite a striking effect on vowels in English. What we think of as being the same vowel can have quite different sounds, depending on whether or not it is accented. Listen to the /o/ sound of "historical" (accented) and "history" (unaccented—or unstressed). Even the very same word can sound different under different conditions of stress. Listen to the /a/ of "can" in the two sentences: (1) Maybe you can't but I can" (accented). (2) "I can try to" (unaccented).

In Malayalam, the sound of *long vowels* (/aa; ii/ etc.) and vowels at the end of words does *not* change under different conditions of stress. (Sometimes the quality of *short* vowels does change when unaccented). Take care that your English speaker's habit of changing the quality of a vowel in unstressed position does not transfer to your pronunciation of Malayalam.

DRILL 9: PRONUNCIATION, "Long Vowels"

aahaar̃am
paavaaDa
aakkaaŠvaani
saambaar poDi (curry powder)

---

pud̲iya vaakkugaL

Nouns

kyu	que
raašaN	rationed goods
kuuli	pay for a very temporary job
menoon	Menan, a Hindu name
r̃aad̲ha	Radha, a female name
piLLe	Pillai, a Hindu name
t̲uuristt̄ʉ baŋgLaavʉ	Gov't maintained hotels
peeDi	fear

Verb

aag-; aayi	to become

Adverb

muRuvan	completely

Grammar Word

-iTTʉ	perfective ending (added to verbal adverb)

VOCABULARY NOTE

/peeDi/ is a noun meaning "fear." There is a related verb /peeDikky-; peeDičču/ "to be afraid."

iuNiT aarʉ

paaDam muun̲n̲ʉ

DRILL 1: CONVERSATION ("Foreigner's Luck, Part II")

pud̲iya vaakkugaL

en̲n̲iTTʉ	then; after that
-eekkyʉ	toward
t̲ir̃iy-; t̲ir̃iññu	to turn; turned
čell-; čen̲n̲u	to go; went
t̲ir̃iññaal	if (you) turn
t̲ir̃iyumpool	when (you) turn

(Our foreigner approaches someone else for directions.)

Foreigner: t̲uuristtʉ baŋgLaav' iviDe aDut̲t̲' aaNo?

Malayali: ad̲e.

Foreigner: eviDeyaaNʉ?

Malayali: ii vaRiy'e neer̃e poogaNam.

Foreigner: en̲n̲iTTʉ?

Malayali: iDad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iyaNam. aviDe or̃ʉ jaŋšan kaNDiTTille?

Foreigner: uNDʉ.

Malayali: aviDe čen̲n̲iTTʉ valad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iññaal mad̲i.

Foreigner: valad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iññiTT' eŋŋooTTʉ poogaNam?

Malayali: t̲ir̃iyumpool kaaNun̲n̲a valiya keTTiDam aa(Nʉ) t̲uuristtʉ baŋgLaavʉ.

Foreigner: ñaan poo'TTe.

Notes:

1. /ii vaRiy'e n̲eer̃e poogaNam/

/vaRiy'e/ is a contracted form of /vaRiyil kuuDe/ which means "along (this) road." Another intermediately contracted form is /vaRiyil'uuDe/.

2. /aviDe or̃ʉ jaŋšan kaNDiTTille?/

/kaNDiTTille/ is the negative question form of /kaNDiTTuNDo?/ which means "have you ever seen?" (to be dealt with in Unit 6, Lesson 4). /kaNDiTTille/ thus means "You've seen that junction, haven't you?" The correct affirmative answer to a question with /uNDo?/ or /ille?/ is, of course, /uNDʉ/—or its equivalent /uuvʉ/.

3. /valad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iññaal mad̲i/

"You turn to the right and there you are" or "You turn to the right and that's it."

Very literally this would be "If you turn right it is enough." (/-aal/ is added to the past tense of the verb and is often translated literally as "if.")

DRILL 2: REPETITION

1. ñaan parayun̲n̲a kar̃yam uDane čeyyaNam.
2. n̲iŋŋaL paaDun̲n̲a paaTTʉ yeed̲ʉ sinimeyil uLLad̲' aaNʉ?
3. ii var̃un̲n̲' aaL malayaaLam paDippikkyun̲n̲a saar' aa(Nʉ).
4. n̲iŋŋaL vaayikkyun̲n̲a pat̲ram yeed̲' aa(Nʉ)?
5. aviDe ir̃ikkyun̲n̲' aaL aar̃' aaN' en̲n̲' ariyaamo?
6. muND' uDut̲t̲' ir̃ikkyun̲n̲a saaypp' ameer̃ikkan aa(Nʉ).
7. avan kiTTun̲n̲a r̃uuba muRuvan čilavaakkun̲n̲u.
   (/čilavaakk-; čilavaakki/ "to spend; spent")

DRILL 3: TRANSLATION

Books closed. Teacher will read sentences of Drill 2 above for students to translate. (Teacher may want to slip in a few additional sentences using verbal adjectives.)

DRILL 4: TRANSFORMATION

Books closed. Change the ***present verbal adjectives*** of Drill 2 above to ***past*** verbal adjectives and translate.

Teacher: ñaan ***parayun̲n̲a*** kar̃yam uDane čeyyaNam.

Student: ñaan ***paraňña*** kar̃yam uDane čeyyaNam.
You must do what I said immediately.

Vocabulary Note:

/-aal/ is added directly to the past tense root of the verb (t̲ir̃iññu; t̲ir̃iññaal/) and can often be translated, at least clumsily, by "if." The following sentences will give you a better feeling for its varied uses.

DRILL 5: REPETITION BUILD-UP

1.	valad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iyu.	Turn to the right.
	valad̲ʉ vašat̲t̲eekkyʉ t̲ir̃iññaal mad̲i.	You turn right and there you are.
2.	koLLaam	it's good
	n̲iŋŋaL n̲aaLe van̲n̲aal koLLaam.	If you come tomorrow it would be nice.
3.	or̃ʉ kaappi kuDiččaal koLLaam.	It is good if you drink some coffee. (or) Won't you have a cup of coffee?

4.	aa staappil ninnaal basʉ kiTTum.	If you stand at that stop you'll get a bus.
5.	eRudunnu	is writing
	eRudi tar̃u	write for me (us).
	ii kar̃yam eRudi tannaal madi.	It is enough if you write this matter for me. (or) Please write this for me.
6.	avaLooDʉ čoodiččaal ariyaam.	If you ask her you will come to know. (or) Ask her and you'll find out.
7.	poor̃a	not enough (opposite of madi)
	turannu	opened
	turann' ir̃unnu	had opened
	kaNNʉ	eye
	kaNNʉ turann' ir̃unnaal poor̃a—kaaNaNam.	It's not enough if you had opened your eyes—you must look. (a proverb) Opening the eyes is not enough—you have to look.

DRILL 6: CONVERSATION ("Marketing Instructions")

pudiya vaakkugaL

aa'yir̃unnu	was/were
čilappooL ([čelappooL])	perhaps; sometimes
-eŋgil	if
moor̃ʉ	buttermilk
moor̃ʉkkari	buttermilk curry

Scene: After breakfast the saayppʉ is giving instructions for the days' marketing.

Saayppʉ: jooNsaN, innʉ maarkettil poogunnille.

Johnson: endʉ vaaŋŋaNam, saarʉ?

Saayppʉ: in̲n̲ʉ koraččʉ miin vaaŋŋiyaal mad̲i.

Johnson: in̲n̲ale r̃aat̲ri valiya maReyaa'yir̃un̲n̲u. čilappooL
in̲n̲ʉ miin kiTTilla.

Saayppʉ: miin kiTTiyill'eŋgil eračči vaaŋŋu.

Johnson: šer̃i saarʉ. čappaat̲t̲i uNDaakkaNo?

Saayppʉ: čappaat̲t̲i veeNDa. čoor' uNDaakkiyaal madi.
koraččʉ moor̃ʉkkari uNDaakkaNam.

Johnson: in̲n̲ale uNDaakkiya moor̃ʉkkari uNDʉ. ad̲' eDut̲t̲aal poor̃e?

Saayppʉ: mad̲i, mad̲i.

Note: Notice that the Saayppʉ's answer to a question with /poor̃e?/ is /mad̲i/.

DRILL 7: REPETITION

aviyal	a vegatable curry, containing many kinds of vegetables and coconut
pulišer̃i	the same as, or similar to /moor̃ukkari/
paččaDi	a somewhat sour-tasting preparation made of gourd or cucumber or okra and yogurt.
kiččaDi	a rather sweet preparation made with mango or banana
t̲oor̃an	any preparation made with a minimum of liquid and no oil.
uppeer̃i	a fried preparation
kuuTTaan	any of the preparations that are eaten with rice; i.e., a side dish
čaman̲d̲i	a semi-liquid chutney (usually made with grated coconut) served with /d̲ooša, id̲li, vaDa/ etc.

DRILL 8: SUBSTITUTION

/innale uNDaakkiya moořʉkkariyuNDu/

Substitute for /moořʉkkari/. pustagam aDekkyaNam

čoorʉ

avial

pulišeři

paččaDi

kiččaDi

kuuTTaan

miiŋkari

aaTTeračči

čamandi

Suggestion:

Some or all of you might work out with your teachers a cooking (and eating!) experience. If you practice the following expressions first, you should be able to follow your teacher's instructions in Malayalam and cook one or more typical Kerala dishes.

1.	ii paatrattil koračč' eNNavoRikkyu.	Pour a little oil in this vessel.
2.	kuuTTaaninʉ kaDuga varukku.	Fry mustard seeds for the /kuuTTaan/.
3.	ii paatram aDiččʉ vaykkyu.	Cover this pot.
4.	kařiyil koračču maññil iDu.	Put some tumeric in the curry.
	upp'	salt
	uLLi	onions
	veLLatt' uLLi	garlic
	teŋŋa	coconut
	etc.	etc.

5.	karikkyʉ koraččʉ kuuDi muLuga veNam.	The curry needs a little more pepper.
6.	koraččʉ t̲eŋŋa araččʉ koNDʉ vařu.	Grind up some coconut and bring it.
7.	ad̲il koraččʉ jiiřagaLum uLLiyum čeerkku.	Add some cumin seed and onions to that.
8.	kari eLakkaNam.	Stir the curry.
9.	aDuppʉ kat̲t̲ikkyu.	Light the stove.
10.	ii paat̲rat̲t̲il čoorʉ vaykkyaNam.	Rice should be cooked in this pot.
11.	aDuppil veLLam vaykkyu.	Put water on the stove

pud̲iya vaakkugaL

Nouns

poor̃a	not enough; too little
moor̃ʉ	buttermilk
moor̃ʉkkari	buttermilk curry
aviyal	a vegetable curry containing many kinds of vegetables and coconut.
puliše r̃i	same as /moor̃ʉkkari/
paččaDi	somewhat sour-tasting preparation made of yogurt with guord, cucumber or okra as the base
kiččaDi	a rather sweet preparation made of mango or banana
t̲oor̃an	a prepration made with a minimum of liquid
uppeer̃i	a fried preparation
kuuTTaan	any of the preparations that are eaten with the main food, rice
čamandi	a semi-liquid chutney (usually made with grated coconut) served with /d̲ooša, id̲li, vaDa/ etc.
eNNa	oil (usually sesame seed oil)
kaDuga	mustard seeds
maññil	turmeric
uLLi	onions
veLLat̲t̲' uLLi	garlic
t̲eŋŋa	ripe coconut
jiir̃agaL	cumin seed
aDuppʉ	stove

Verbs

t̲ir̃iy-; t̲ir̃iññu	to turn
čell-; čen̲n̲u	to go
čilavaakk-; čilavaakki	to spend
eRud̲-; eRud̲i	to write
varukk-; varukki	to fry
vaykky-; večču	to cook; to set
arakky-; aračču	to grind up
čeerkk-; čeert̲t̲u	to add
kat̲t̲ikky-; kat̲t̲ičču	to light

Adverb

čilappool	sometimes; perhaps

Grammar Words

-eekkyʉ	toward; for
-eŋgil	if

Expressions

en̲n̲iTTʉ	after that; then
t̲uran̲n̲' ir̃un̲n̲u	had opened
t̲ir̃iññaal	if (you) turn
t̲ir̃iyumpool	when (you) turn

iuNiT aarʉ

paaDam n̲aalʉ

Grammar Note: "have you . . .; have you ever . . ." /-iTTuNDʉ/

When /-iTTʉ/ plus a form of /uNDʉ/ (/uNDo?; illa; ille?/) is added to the past tense root of a verb (/kaNDiTTuNDʉ; kaNDiTTille/ etc.) it gives the sense of "have/has seen" or "have you (has he) ever seen."

/keeřaLam kaNDiTTuNDo?/	"Have (you) seen Kerala?"; "Have (you) ever seen kerala?"
/kanya kumaařiyil poo'yiTTuNDo?/	"Have (you) been to Cape Comerin?"; "Have (you) ever been to Cape Comerin?"

DRILL 1: TRANSLATION

1. malayaaLam sinima kaNDiTTuNDo?
2. malayaaLam paDiččiTTuNDo?
3. kanya kumaařiyil poo'yiTTuNDo?
4. kaLLʉ šaappʉ poo'yiTTuNDo?
5. čemmiin vaayiččiTTuNDo?
6. keeřaLam kaNDiTTuNDo?
7. keeřaLat̲t̲il t̲aamasiččiTTuNDo? (/t̲aamasiččiTTuNDo/ "have you ever lived; stayed; resided")
8. faamili plaaniŋŋʉ čeyd̲iTTuNDo?
9. kaaLʉ šaappʉ t̲uran̲n̲iTTuNDo?

DRILL 2: RESPONSE

Give a negative answer with /id̲ʉ ver̃e/ "until now" to the questions of Drill 1. Books closed.

Teacher: keer̃aLam kaNDiTTuNDo?

Student: id̲ʉ ver̃e kaNDiTTilla.

DRILL 3: REPETITION BUILD-UP

1.	aččan ariññiTTuNDʉ	father has found out
	n̲i sinimekkyʉ pooya kar̃yam	the matter of your going to the movies
	n̲i sinimekkyʉ pooya kar̃yam aččan ariññiTTuNDʉ.	Father has found out (about) the matter of your going to the movies.
2.	sugam	good condition; health
	keeDʉ	harm
	sugakeeDʉ, sukkeeDʉ	sickness; illness; harm to the health
	valiya or̃ʉ sukkeeDʉ van̲n̲iTTuNDʉ.	A severe sickness had come.
	enikkyʉ mumbʉ valiy' or̃ʉ sukkeeDʉ van̲n̲iTTuNDʉ.	Before, I had a severe illness.
3.	n̲alla poole	well; in a good way
	jooNʉ n̲alla poole t̲in̲n̲iTTuNDʉ.	John has eaten well.
4.	vayar	stomach
	vayarʉ kaNDaal ariyaam.	If you see the stomach you will know.
	jooNʉ n̲alla poole t̲in̲n̲iTTuND' en̲n̲' avande vayarʉ kaNDaal ariyaam.	You can tell by looking at his stomach that John has eaten well.

DRILL 5: REPETITION

ar̃i	uncooked rice
vaaRa paRam	small sweet bananas
kooRi	chicken
t̲aaraavʉ	duck
uRuLakkiRaŋŋʉ	potato
mar̃aččiini	tapioca
kaaraTTʉ	carrot
vaRud̲anaŋŋʉ	eggplant
maaTTeračči	beef (/maaDʉ/ "cattle")

DRILL 6: SUBSTITUTION

/*miin* kiTTiyill'eŋgil *eračči* vaaŋŋu/

Substitute for /miin/ and /eračči/ respectively. A second student will then translate.

Teacher:	maaTTeračči; aaTTeračči
Student 1:	maaTTeračči kiTTiyill'eŋgil aaTTeračči vaaŋŋu.
Student 2:	If you can't get beef, get goat meat.

1. vaaRa paRam; maaŋŋa
2. kooRi; t̲aaraavʉ
3. uRuLakkiRaŋŋʉ; mar̃aččiini
4. kaaraTTʉ; vaRud̲anaŋŋa
5. ar̃i; mar̃aččiini

Grammar Note: /-aal; eŋgil/

Both /-aal/ and /-eŋgil/ mean "if." The difference between the two words is that /-aal/ is added only to the ***positive*** form of the ***past tense*** while /-eŋgil/ is added to all other tenses, positive and negative, and to the negative of the past tense.

> n̲iŋŋaL ende kuuDe var̃aameŋgil ñaan kaapi vaaŋŋi t̲ar̃aam.
> n̲iŋŋaL ende kuuDe van̲n̲aal ñaan kaappi vaaŋŋi t̲ar̃aam.

The two sentences above mean essentially the same thing—"If you come with me, I'll get you some coffee."

DRILL 7: TRANSLATION—Situational Learning

Students should take turns acting this out in pairs. At first you can use the English copy as an aid. Later do it without the English, thinking of little ways to vary the text. Teachers should also take part in these, giving students an opportunity to hear how a native speaker would handle the situation.

saayppʉ: (entering kitchen) Eh Madavan, are there any biscuits? A few people have come.
maad̲avan: Yes, I saw. There aren't any biscuits.
saayppʉ: Can you get some nearby?
maad̲avan: I'm afraid you can't get biscuits nearby.
saayppʉ: What can you get?
maad̲avan: (pensively) Nearby—we can get waDa.
saayppʉ: Are they good ones?
maad̲avan: If master likes them—they're good.
saayppʉ: O.K. If you can't get waDa bring d̲ooša.
maad̲avan: I will.
saayppʉ: We need chutney too.
maad̲avan: uh.

saayppʉ: Do you have money?

maad̲avan: Yes, I have.

saayppʉ: Good, we need it right away. Come back quick and then make coffee. (after coming)

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pud̲iya vaakkugaL

Nouns

kanya kumaaři	Cape Comerin
kaLLʉ šaappʉ	toddy shop
sukkeeDʉ	illness; sickness
vayar	stomach
vaaRa paRam	small, sweet bananas
kooRi	chicken
t̲aaraavʉ	duck
uRuLakkiRaŋŋʉ	potato
mařaččiini	tapioca
kaaraTTʉ	carrot
vaRud̲anaŋŋʉ	eggplant
maaDʉ	cattle
maaTTeračči	beef

Verb

t̲aamassikky-; t̲aamassičču	to reside; to live; to stay

Adverb

n̲alla poole	well; good

Expression

id̲ʉ veře	until now

Grammar Word

-iTTuNDʉ	have/has (you, he, etc.) ever

iuNiT aarʉ

paaDam anjʉ

DRILL 1: REPETITION

Do the sentences of Drill 1, p. 312, as a Repetition Build-up Drill.

DRILL 2: ADDITIVE

Add /id̲inʉ mumbʉ/ to sentences 1 through 7 of Drill 1, p. 312. /id̲inʉ mumbʉ/ means, of course, "before this." It gives the idea of "Is this the first time—."

Example: Teacher: malayaaLam paDam kaNDiTTuNDo?
Student: id̲inʉ mumbʉ malayaaLam paDam kaNDiTTuNDo?

DRILL 3: REPETITION

eviDe	where?
eviD'eŋgilum	somewhere
eŋŋine	how?
eŋŋineyeŋgilum	somehow
eppooL	when?
eppooReŋgilum	sometime
et̲ra	how many?
et̲reyeŋgilum	as many as; however many
en̲d̲ʉ	what?
en̲d̲'eŋgilum	something; anything

Note: In the next few drills you are asked to translate without first having a chance to learn the new item by repeating it after your teacher. This is to prepare you for language use in the field where you will not have anyone to drill you. There, you will have to use a newly learned word in new sentences when you have only seen it in a single Malayalam sentence. This is a tremendously important skill, and you should practice it continually by making up sentences with new words in them and trying them out on your Malayali teachers.

DRILL 4: TRANSLATION

Pattern Sentence: /inn' eppooReŋgilum poostt 'eydaal madi/
"Just post it (letter) sometime today"

1. Just read it sometime today.
2. Just bring the child sometime today.
3. Just sweep the steps sometime today.
4. Just come sometime today.
5. Just tell me sometime today.
6. Just fill the gusa sometime today.

DRILL 5: TRANSLATION

Pattern Sentence: /etra taaksikaarʉ veeNam eŋgilum kiTTum/
"You will get as many taxis as you want."

1. You can get however many saris you want from that shop.
2. You can get as much milk as you need from the co-operative.
3. Give him as much money as he wants.
4. I gave the baby as many cookies as he wanted.

DRILL 6: TRANSLATION

Pattern Sentence: /n̲ama'kkʉ veer' eviD'eŋgilum poogaam/
"Let's go somewhere else."

1. Let's go somewhere else to eat.
2. Let's go somewhere else to take the picture.
3. Let's go somewhere else for coffee.
4. Take the child somewhere else.

DRILL 7: TRANSLATION

The teacher will read out loud these sentences. The class will translate—without looking at the book!

1. eŋŋineyeŋgilum ii karyam šer̃iyaakkaNam.
2. eŋŋineyeŋgilum koraččʉ paysa t̲ar̃aNam.
3. n̲ama'kkʉ veer' eviD'eŋgilum poogaam.
4. ii kat̲t̲' ippooL t̲an̲n̲e poosttʉ čeyyaNo?
5. ad̲ʉ veeNDa. in̲n̲' eppooReŋgilum poosttʉ čeyd̲aal mad̲i.
6. or̃ʉ jooli kiTTaan en̲d̲eŋgilum vaRiyuNDo?
7. aDut̲t̲a jaŋšanil čen̲n̲aal et̲ra t̲aaksikaar' veeNam eŋgilum kiTTum.
8. kuññin' et̲ra maaŋŋa veeNam eŋgilum t̲ar̃aam.

DRILL 8: REPETITION BUILD-UP

Do the sentences of Drill 7 above as a ***Repetition Build-up Drill***.

DRILL 9: SITUATIONAL LEARNING

It's about 6:00 P.M. A friend has walked two miles to invite you to go to the famous Malayalam film "Shakuntala" with him tonight. The show begins at 6:30, but for some reason or other you cannot go (perhaps your B.D.O. has summoned you to a meeting, you have to mix some chicken feed—or something). The teacher will play the role of your insistent friend. You must stick to your guns and somehow smooth over the situation.

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pudiya vaakkugaL

Noun	
vaRi	way; method; road
Pronoun	
end'eŋgilum	something; anything
Adverbs	
eviD'eŋgilum	somewhere
eŋŋineyeŋgilum	somehow
eppooReŋgilum	sometime
etreyeŋgilum	as many as; however many
Expressions	
idinʉ mumbʉ	before this; this is the first time
ippooL tanne	right now

iuNiT eeRʉ

paaDam onnʉ

DRILL 1: REPETITION BUILD-UP

More /-eŋgil/ sentences

1.	kaLLʉ šaappil čellaNam.	You have to go to the toddy shop.
	avane kaaNaNam eŋgil kaLLʉ šaappil čellaNam.	If you want to see him you have to go to the toddy shop.
(NS)	avane kaaN'Nam eŋgil kaLLʉ šaappi' čellaNam.	
2.	pariikŠa	examination
	jeyikkyaam	will pass; will have victory
	pariikŠeyil jeyikkyaam	will pass the exams
	paLLi	church; Moslem mosque
	d̲ivasavum paLLiyil poogaameŋgil pariikŠeyil jeeyikkyaam.	If you go to church (mosque) daily you'll pass the exams.
3.	ellaam šeñyaagum	everything will be (become) all right
	poole	like; as
	ñaan parayunna poole čeyyumeŋgil ellaam šeñyaagum.	If you do as I say everything will be all right.

DRILL 2: REPETITION

koovil	small Hindu temple
ambalam	larger Hindu temple
paLLi	Moslem mosque; Christian church

DRILL 3: SUBSTITUTION

Pattern Sentence: /d̲ivasavum *paLLi*yil poogaameŋgil pariikŠeyil jeeyikkyaam/

Substitute for /paLLi/ the words from Drill 2 above and translate.

Books closed.

DRILL 4: TRANSLATION

1. If you go to church daily everything will be all right.
2. If you go to the temple daily you will pass the exams.
3. If you go to the temple every morning everything will be all right.
4. If you go to the mosque daily you will pass the exams.
5. If you do as the doctor says everything will be all right.

Grammar Note: Present Tense /-ugeyaaNʉ; un̲n̲uNDʉ/

You have already learned two alternative ways to express present time in Malayalam—with the endings /-un̲n̲u/ and /-un̲n̲ad̲ʉ/. There are two more endings which are added to the verb stem and express present time /-ugeyaaNʉ/ and /-un̲n̲uNDʉ/. All four of these endings convey essentially the same meaning—present time—. Some are used more frequently in one part of Kerala, some in another part, but you are bound to hear all of them wherever you go. The following drill has been included primarily to introduce the endings so you won't be stumped when you run up against them in Kerala.

DRILL 5: REPETITION

Each group of sentences has essentially the same meaning.

1. ñaan r̃aavileyuLLa vaNDikkyʉ poogunnu.
   ñaan r̃aavileyuLLa vaNDikkyʉ poogugeyaaNʉ.
   ñaan r̃aavileyuLLa vaNDikkyʉ poogunnuNDʉ.

2. kiDakkunnu - lying down
   kiDannu - laid down
   avaL agattʉ kiDann' uraŋŋugeyaaNʉ.
   avaL agattʉ kiDann' uraŋŋunnu.
   avaL agattʉ kiDann' uraŋŋunnuNDʉ.

3. kuuli veela - manual labor; day labor
   liila kuuli veela čeyyunnu.
   liila kuuli veela čeyyugeyaaNʉ.
   liila kuuli veela čeyyunnuNDʉ.

4. liivʉ - a day off (from work)
   ñaan innʉ liiv' eDukkugeyaaNʉ.
   ñaan innʉ liiv' eDukkunnu.
   ñaan innʉ liiv' eDukkunnuNDʉ.

DRILL 6: REPETITION

	kaTTil	bed
	mugaL	top; roof
(NS)	mooL	
	mooLil	on top; on the roof; upstairs

DRILL 7: SUBSTITUTION

Pattern Sentence: /avaL *agattʉ* kiDann' uraŋŋugeyaaNʉ/

Substitute for /agattʉ/ and translate.

kaTTilil

muriyil

tarayil

mooLil uLLa muriyil

DRILL 8: CONVERSATION ("Hiring a Cook")

pudiya vaakkugaL

matte	other
ir̃unnu	was
samsaar̃ikkyaTTe	let me speak (like /poogaTTe/)
appooL	then; at that time

Scene: A man comes to the house looking for work. The saayppʉ interviews him on the veranda.

saayppʉ: end' aa' vannadʉ?

joolikkaar̃an: jooN saarʉ parañññu, iviDe joolikky' or̃' aaLe veeNam ennʉ.

saayppʉ: end' ookkyʉ jooligaL ariyaam?

joolikkaar̃an: inglišʉ miils uNDaakkaan ariyaam. čandeyil poogaam.

saayppʉ: paatraŋŋaLum kaRugaamo?

joolikkaar̃an: kaRugaam.

saayppʉ: idinʉ mumb' eviD' aa'yir̃unnu jooli?

joolikkaar̃an: veer̃' or̃ʉ saayppinde viiTTil aa'yir̃unnu. (He shows the saayppʉ some letters of recommendation.)

saayppʉ: (reading the letters) matte saaypp' endʉ šambaLam tann' ir̃unnu?

joolikkaar̃an: eeRupattanjʉ r̃uuba . . .

saayppʉ: iviDe jooli čeyyunnadin' aarʉpadʉ r̃uuba tar̃aam.

joolikkaar̃an: adʉ poor̃a saarʉ.

saayppʉ: veer̃' or̃' aaL iviDe var̃aam ennʉ paraññiTTuNDʉ. avanooDum onnʉ samsaar̃ikkyaTTe.

joolikkaar̃an: ennaal aarʉpadʉ madi, saarʉ.

saayppʉ: šer̃i. naaLe var̃u. appooL parayum.

joolikkaar̃an: ñaan poo'TTe.

saayppʉ: oo.

---

pudiya vaakkugaL

Nouns

pariikŠa	examination
paLLi	Moslem mosque; Christian church
poole	manner
koovil	small Hindu temple
ambalam	larger Hindu temple
kuuli vela	day labor; usually manual
liivʉ	a day off (from work)
kaTTil	bed; frame of a bed
mooL (magaL)	top; roof; upstairs

Adjective

matta	other

Verbs

jeyikky-; jeyičču	to win; to pass
kiDakk-; kiDannu	to lie down

Adverb

appooL	then; at that time

Expressions

ellaam šer̃iyaagum	Everything will be o.k.
samsaar̃ikkyaTTe	Let me speak.

Grammar Words

-ugeyaaNʉ	present tense endings
-unnuNDʉ	

iuNiT eeRʉ

paaDam r̃aNDʉ

DRILL 1: REPETITION BUILD-UP

1.	valiya keTTiDam aa(Nʉ) t̲uuristtʉ baŋgLaavʉ.	The big building is the Tourist Bungalow.
	t̲ir̃iyumpool	when (you) turn
	t̲ir̃iyumpool kaaNun̲n̲a valiya keTTiDam aa(Nʉ) t̲uuristtu baŋgLaavʉ.	The big building that (you) see when (you) turn is the Tourist Bungalow.
2.	t̲ir̃iññappool	when (you) turned
	valiya keTTiDam kaNDo?	Did (you) see the big building?
	t̲ir̃iññappool valiya keTTiDam kaNDo?	Did (you) see the big building when (you) turned?
3.	t̲ala	head
	veed̲ana	pain
	t̲alaveed̲ana	headache
	aspro	a glorified asperin
	var̃umpool	when (it) comes
	t̲alaveed̲ana var̃umpool or̃' aspro kaRikkyum.	When I get a headache I take an aspro.
4.	van̲n̲appool	when (it) came
	t̲ala veed̲ana van̲n̲appool or̃' aspro kaRičču.	When (I/he) got the headache (I/he) took an aspro.

Grammar Note: "when . . ." /-pool; -appool/

As demonstrated in Drill 1 above /-pool/ is added to the habitual tense ending /-um/, while/-appool/ is added to the past tense stem.

Both mean "when. . . ."

/var̃umpool/ "when (it/he, etc.) comes

/van̲n̲appool/ "when (it/he, etc.) came"

DRILL 2: TRANSFORMATION

Change from the habitual ending plus /-pool/ to the past plus /-appool/ or vice versa and translate.

Teacher: kaaNumpool . . .
Student: kaNDappool . . . "when (I) saw . . ."

Teacher: paDippiččappool
Student: paDippikkyumpool "when (I) teach . . ."

1. ayaaLe sahaaykkyumpool . . .
2. maDaŋŋi poo'yappool . . .
3. aččanooDʉ čood̲ikkyumpool . . .
4. kai kaRugumpool . . .
5. t̲uNi n̲anaččappool . . .
6. kaappi čuuDaakkumpool . . .
7. t̲ara t̲uut̲t̲appool . . .

DRILL 3: ADDITIVE

Build sensible sentences around the phrases of Drill 2.

Example: Teacher: kaaNumpool
Student: sinama kaaNumpool t̲ala veed̲ana var̃um.

DRILL 4: REPETITION

aar̃eŋgilum	somebody (nom.)
aarkkeŋgilum	somebody (dat.)
aar̃ooDeŋgilum	somebody (address.)
aar̃eyeŋgilum	somebody (acc.)
aar̃uDeŋgilum	somebody's (poss.)

DRILL 5: REPETITION

1. pillekkyʉ
pillekkyʉ kaappi veeN'o?
aarkkeŋgilum
aarkkeŋgilum kaappi veeN'o?

2. maad̲avan
kuññine n̲ookki poo'yo, maad̲avan?
aar̃eŋgilum
kuññine n̲ookki poo'yo aar̃eŋgilum?

3. ammaykkyʉ
enikky' ii saar̃i ammaykkyʉ koDut̲t̲aal koLLaam en̲n̲' uNDʉ.
aarkkeŋgilum
enikky' ii saar̃i aarkkeŋgilum koDut̲t̲aal koLLaam en̲n̲' uNDʉ.

4. saarinooDʉ
saarinooDʉ čood̲iččaal ariyaam.
aar̃ooDeŋgilum
aar̃ooDeŋgilun čood̲iččaal ariyaam.

5. n̲iŋŋaL aar̃eŋgilum ("some of you"; "any of you")
n̲iŋŋaL aar̃eŋgilum paDam kaaNaan poogun̲n̲uNDo?

6. čaarlikkyʉ
čaarli, čaarlikkyʉ paaTTʉ paaDaamo?
niŋŋaL aarkkeŋgilum
niŋŋaL aarkkeŋgilum paaTTʉ paaDaamo?

7. saarinʉ
saarin' endeŋgilum parayaan uNDo?
aarkkeŋgilum
aarkkeŋgilum endeŋgilum parayaan uNDo?

DRILL 6: SITUATIONAL LEARNING

You students are a group of Americans in Kerala. Your teacher is to be a somewhat educated villager (has studied through 8th standard) who is most interested in telling you about the schools and educational system in Kerala. You Americans are to ply him with questions and reciprocate with talk about education in the U.S.

Note to Teacher: Be sure everyone is participating.

DRILL 7: COMPLETION

Supply the correct form of /aař. . . eŋgilum/.

1. _______ sigařettʉ veeNo?
2. iviDe _______ enne kaaNaan vanno?
3. enikky' ii kaařyam _______ onnʉ parayaNam.
4. _______ endeŋgilum parayaan uNDo? (useful phrase for meetings)
5. _______ kayilninnʉ vaaŋŋikkyu.
6. niŋŋaL _______ innʉ biiččil poogunnuNDo?
7. niŋŋaL _______ ii jooli čeyyaNam.
8. iviDe _______ enne tiřakki vanno? (tiřakk-; tiřakki = to search)

DRILL 8: REPETITION BUILD-UP

Do the completed sentences of Drill 7 above as a *Repetition Build-up Drill.*

---

pud̲iya vaakkugaL

Nouns

t̲ala	head
veed̲ana	pain
t̲alaveed̲ana	headache
aspro	a glorified asperin

Pronouns

aar̃eŋgilum	somebody (nom.)
aarkkeŋgilum	somebody (dat.)
aar̃ooDeŋgilum	somebody (add.)
aar̃eyeŋgilum	somebody (acc.)
aar̃uDeŋgilum	somebody's (poss.)

Verb

t̲ir̃akk-; t̲ir̃akki	to search for; to look for

Grammar Words

-pool -appool	when...

iuNiT eeRʉ

paaDam muunnʉ

DRILL 1: REPETITION (parts of body)

Point to the part of body as you say its name.

tala	head
kaNNʉ	eye
čevi	ear
muukkʉ	nose
vaayʉ	mouth
pallʉ	tooth
kaRuttʉ	neck
mudugʉ	back (usually above waist)
nenjʉ	chest
vayarʉ	stomach
kaalʉ	leg and foot
kai	arm and hand

DRILL 2: RESPONSE

Your teacher will point to various parts of the body and ask questions such as

id' end' aa'?
id' ende muukk' alle?
idʉ kaNNo čeviyo? etc.

You are to respond with factually correct answers. Books should be closed. (Your teacher will tell you the correct answer if necessary.)

DRILL 3: REPETITION BUILD-UP

1.	enikkyʉ ṯalaveeḏaneyuNDʉ.	I have a headache.
	kaalaṯṯʉ	morning
	muḏal	since
	kaalaṯṯʉ muḏal enikkyʉ ṯalaveeḏaneyuNDʉ.	I've had a headache since morning.
2.	maarum	will change; will be cured
	čevi veeḏana maarum	The ear ache will be cured.
	mar̃uṉṉʉ	medicine
	ii mar̃uṉṉʉ kaRiččaal čeviveeḏana maarum.	If you take this medicine the earache will go away.
3.	DaakTTare kaaNaan pooyi.	(He) went to see the doctor.
	vayarʉ	stomach
	veeḏanikkyuṉṉu	hurts; painful
	adʉkoNDʉ	because of that
(NS)	aḏ'oNDʉ DaakTTare kaaNaan pooyi.	Because of that (that's why) he went to see the doctor.
	vayarʉ veeḏanikkyuṉṉadʉ koNDʉ DaakTTare kaaNaan pooyi.	(He) went to see the doctor because his stomach was aching.
(NS)	vayarʉ veeḏanikkyuṉṉaḏ'oNDʉ DaakTTare kaaNaa' pooyi.	
4.	šar̃iir̃am	body
	šar̃iir̃am muRuvan	whole body
	šar̃iir̃am muRuvan veeḏaṉṉikkyuṉṉaḏ'oNDʉ DaakTare kaaNaa' pooyi.	He went to see the doctor because his whole body was aching.
5.	ṯooṉṉi	thought; felt
	aḏe patti	about that
	hruḏeyam	heart
	hruḏeya veeḏana	grief; sadness; (heart pain)

	ade patti keeTTiTTʉ vaLar̃e hrudeya veedana toonni.	When (I) heard about that I felt a great sense of grief.
6.	apagaDam	accident
	apagaDatte patti	about the accident
	aa apagaDatte patti keeTTiTT' enikkyʉ vaLar̃e hrudeya veedana toonni.	When I heard about (after hearing) that accident I felt very bad.

Question: What case does the post-position /patti/ "about" take?

DRILL 4: SUBSTITUTION—TRANSLATION

Pattern Sentence: /ende šar̃iir̃am muRuvan veedanikkyunnu/
"My whole body is aching."

1. (My) arms and legs are aching.
2. My eyes ache.
3. Do your eyes hurt?
4. Raaghavan's whole body is paining.
5. My back hurts.
6. Does your neck hurt?

DRILL 5: SUBSTITUTION—TRANSLATION

Pattern Sentence: /enikkyʉ talaveedaneyuNDʉ/
"I have a headache."

1. I have an ear ache.
2. Does Radha have an ear ache?
3. He has a bad tooth ache.
4. Does he have an ear ache, too?
5. She says she has a headache.

DRILL 6: CONVERSATION ("An Accident")

puḏiya vaakkugaL

patt-; patti	to happen
ṯaaRe	down
viiR-; viiNu	to fall
par̃akkʉ	injury
eNNa	oil
pur̃aTT-; pur̃aTTi	to apply
piDikky-; piDičču	to hold
ippooRum	still (/ippooL/ plus /um/ "now also")
oDiy-; oDiññu	to be broken (long objects)
oDivʉ	fracture
kuṯṯ-; kuṯṯi	to pierce; to prick
kuṯṯi vaykky-; kuṯṯi večču	to give an injection (prick and put medicine)
-allee!	don't!; a frantic negative imperative ending

Scene: A Primary Health Center

Doctor: aDuṯṯayaaL niŋŋaL aaNo?

Govindan: oo.

Doctor: eṉḏ' aa' peer̃ʉ?

Govindan: gooviṉḏan.

Doctor: vayassʉ?

Govindan: naalpaḏʉ.

Doctor: suukkeeD' eṉḏ' aa'?

Govindan: enikky' or̃' apagaDam patti. ñaan innaleyor̃ʉ mar̃aṯṯ'eṉṉʉ ṯaaRe viiNu. (/mar̃aṯṯil ṉiṉṉʉ/)

Doctor: valiya par̃ukkʉ pattiyo?

Govindan: enikky' ariyilla. vala̱dʉ kaikky' valiya veeḏanayuNDʉ.

Doctor: aḏin' eṉḏ' čeyḏu?

Govindan: ende bhaar̃ya koračč' eNNa pur̃aTTi ṯaṉṉu. pinne čuuDum piDičču.

Doctor: ippooRum valiya veeḏanayuNDo?

Govindan: uNDu, kai oDiññ' eṉṉ aaNʉ ṯooṉṉuṉṉaḏʉ.

Doctor: kai kaaNikkyuu. ṉiŋŋaL paraññaḏʉ šer̃iyaa. or̃ʉ čẹriya oDiv' uNDʉ.

Govindan: ayyoo! kuṯṯi vaykkyallee! ñaan mar̃uṉṉʉ kuDičč'ooLLaam.

Doctor: sar̃i. ñaaṉ kuṯṯi vaykkyilla.

Note: /mar̃uṉṉʉ kuDičč'ooLLaam/ (/kuDičču koLLaam/)

"Please, I'll take medicine."

puḏiya vaakkugaL

Nouns

kaNNʉ	eye
čevi	ear
muukkʉ	nose
vaayʉ	mouth
pallʉ	tooth
kaRuṯṯʉ	neck
muḏugʉ	back
ṉenjʉ	chest
vayarʉ	stomach
kaalʉ	leg; foot; toe
kai	arm; hand; finger
kaalaṯṯʉ	morning
mar̃uṉṉa	medicine
šar̃iir̃am	body
apagaDam	accident
hruḏeyam	heart
hruḏeya veeḏana	grief; sadness
ṯaaRe	down
par̃ụkkʉ	injury
eNNa	oil
oDivʉ	fracture

Verbs

maar-; maari	to go away; to be cured
veeḏanikky-; veeḏaničču	to be painful; to hurt
ṯooṉṉ-; ṯooṉṉi	to think; to feel
patt-; patti	to happen
viiR-; viiNu	to fall
pur̃aTT-; pur̃aTTi	to apply

Verbs (cont.)

piDikky-; piDičču	to hold
oDiy-; oDiññu	to be broken (long objects)
kutt-; kutti	to pierce; to prick
kutti vaykky-; kutti večču	to give an injection

Adverb

ippooRum	still

Post-Position

-patti	about (takes accusative)

Grammar Word

-allee!	don't!; a frantic negative imperative ending

iuNiT eeRʉ

paaDam n̲aalʉ

DRILL 1: CONVERSATION ("Meeting with the B.D.O.")

pud̲iya vaakkugaL

biDiyo	B.D.O. (Block Development Officer)
vaře	up till; to
višeešam	business; news
t̲uDaŋŋikaaNum	must have started
pinne kaaNaam	see you later

Sluff-off:	n̲iŋŋaL eŋŋooTTʉ poogun̲n̲u?
Tenacious type:	biDiyo afiissʉ vaře.
Sluff-off:	en̲d̲' aa' višeešam?
Tenacious:	ořʉ miiTTiiŋ' uNDʉ.
Sluff-off:	vařu. n̲amukk' ořʉ čaaya kuDiččiTTʉ poogaam.
Tenacious:	veeNDa. enikkyʉ veegam poo'Nam. ippooL miiTTiiŋŋʉ t̲uDaŋŋikaaNum.
Sluff-off:	šeři. en̲n̲aal pinne kaaNaam.

DRILL 2: CONVERSATION ("The Train Must Have Gone")

pud̲iya vaakkugaL

aayi kaaNum	must have become; must be
kaRiññʉ kaaNum	must have finished; must be past...
pooyi kaaNum	must have gone

Scene: Two friends in a coffee house

Traveller: t̲řišurkk' uLLa vaNDi eppooR aaNʉ?

Friend: anjařakk' aaN' en̲n̲ʉ t̲oon̲n̲un̲n̲u.

Traveller: ippooL sameyam en̲d̲' aayi kaaNum?

Friend: anjařa kaRiññʉ kaaNum.

Traveller: ayyo! sameyam pooyad̲' ariññilla.

Friend: n̲inakk' anjařeyuDe vaNDikky' eviDeŋgilum poo'No?

Traveller: veeNam.

Friend: ini pooyiTTʉ kaařyam illa. ippooL vaNDi pooyi kaaNum.

Notes:

1. /t̲řišurkk' uLLa vaNDi eppooR aaNʉ?/
   - a) Trichur is in the dative case; "the train for Trichur."
   - b) The /-L/ of /eppooL/ becomes /-R/ because it is between vowels.
2. /anjařakkyʉ/ is a shortened form of /anjařa maNikkyʉ/.
3. /n̲inakk' anjařeyuDe vaNDikky' eviDeŋgilum poo'No?/
   - a) /n̲inakkʉ/ is in dative case becuase the verb is a form of /veeNam/.
   - b) Notice that the affirmative answer to the question with /poo'No?' is /veeNam/.

DRILL 3: FIELD EXERCISE

Note the following sentences appearing in the above two conversations.

/ippooL miiTTiŋŋʉ t̲uDaŋŋi kaaNum/

"The meeting must have started by now."

/ippooL vaNDi pooyi kaaNum/
"The train must have gone by now."

/ippooL samayam end' aayi kaaNum/
"What time is it now?" (must it be)

/anjar̃a kaRiññʉ kaaNum/
"It must be past 5:30."

The common element of meaning here is "must be" or "must have" and the common element in the verbs is a verbal adverb plus /kaaNum/, so we can assume that the verbal adverb plus /kaaNum/ carries the meaning of "must be"—at least until further examples prove this incorrect, if they do. Using the teacher as an informant, find out all you can about this particular form. For example, what happens when you want to say "must be" referring to the future as in "must be coming tomorrow."

General Guidelines: You must have realized that you are able to translate a Malayalam sentence much better when you see it in a conversation rather than all alone. The conversation gives you the context so that you can determine what we say in English under similar circumstances in order to get a really accurate translation. This is also true for your informant. It's usually better to think up a situation and ask what is said in that context rather than simply giving him English sentences for translation. Sentences without a context are often ambiguous, even to the native speaker.

No more than 15 to 20 minutes should be allotted for this.

Grammar Note: "have to . . ." /-eeNDadʉ/

/-eeNDadʉ/ added to the verb stem and used in conjunction with a main verb gives the meaning "have to . . ." or "need to. . . ."

DRILL 4: REPETITION

1. r̃aat̲ri koraččʉ jooli čeyyeeNDad̲' uND' enikkyʉ.
2. ii mar̃un̲n̲' in̲n̲ale kaRikkyeeNDad̲' aa'yir̃un̲n̲u.
3. ende sneehid̲a kaalat̲t̲' uLLa vaNDikkyʉ var̃eeNDad̲' aa'yir̃un̲n̲u.
   (/sneehid̲a/ "girl friend")
4. r̃aNDʉ paaDaŋŋaL in̲n̲ʉ t̲anne paDikkyeeNDad̲' uND' enikkyʉ.
5. ii paarsal in̲n̲ʉ t̲ann' eDukkeeNDad̲' aaNʉ.
6. ii rippoorTT' ippoo' t̲ann' eRud̲eeNDad̲' aaNʉ.
7. yeed̲ʉ bas' eDukkeeNDad̲' aa'?
8. faamli plaaniŋ keer̃aLat̲t̲il uLLa ellaavar̃eeyum paDippikkyeeNDad̲' aaNʉ.

DRILL 5: TRANSLATION

Translate the sentences of Drill 4 above.

DRILL 6: COMPOSITION

Make up sentences using the /-eeNDad̲ʉ/ ending, checking with your teacher to see if they're correct.

DRILL 7: CONVERSATION ("Only One Film")

pud̲iya vaakkugaL

stuDiyo	a photo studio where camera supplies are also sold
aavašyam	need; necessity
at̲y' aavašyam	urgent
-eeyuLLu	only; just
ed̲aayaalum	in any case

Foreigner: kalar filim yeed̠eŋgilum stuDiyovi' kiTTumo?

Bystander: (pointing) aviDeyuLLa stuDiyovi' čilappoo' kiTTum.

(The foreigner goes to the studio.)

Foreigner: kalar filim uNDo?

Clerk: saarin' at̠y' aavašyam aaN' eŋgil t̠ar̃aam. or̃u rooL filimeeyuLLu.

Foreigner: at̠reeyuLLo?

Clerk: ad̠e. ad̠ʉ t̠anne valiya vilakk' aa' ñaan vaaŋŋiyad̠ʉ.

Foreigner: ed̠aayaalum filim enikkyʉ veeNam.

Clerk: šer̃i saarʉ.

Vocabulary Note: /-eeyuLLu; -eeyilla/

These are "intensifiers." /-eeyuLLu/ can usually be translated by "only" or "just" while /-eeyilla/ means things like "didn't even...; at all."

DRILL 8: TRANSLATION

1. t̠reen ippoo' van̠n̠eeyuLLu.
2. in̠n̠ale r̃aat̠ri uraŋŋiyiTTeeyilla.
3. avan ippoo' poo'yeeyuLLu. veegam čen̠n̠aa' kaaNaam.
4. ñaan avaLkkʉ kat̠t̠' eRud̠iyiTTeeyilla.
5. aa viiTTil koraččʉ d̠ivasamee t̠aamasiččiTTiyuLLu.
6. in̠n̠ʉ t̠iyad̠i eeR' aa'yiTTeeyuLLu. (/t̠iyad̠i/ "date of the month")

DRILL 9: REPETITION

Repeat the sentences of Drill 8 above. (Don't look at the book.)

DRILL 10: SUBSTITUTION

Pattern Sentence: /in̲n̲ʉ t̲iyad̲i eeR' aa'yiTTeeyuLLu/

Substitute other dates for /eeRʉ/

DRILL 11: TRANSFORMATION

Add /-eeyuLLu/ or /-eeyilla/ making any changes necessary.

1. t̲rišuril r̃aNDʉ maasam t̲aamasiččiTT' uNDʉ.
2. avaL enikkyʉ kat̲t̲' eRud̲iyilla.
3. kuññʉ n̲aDakkaan t̲uDaŋŋiyiTT' uNDʉ.
4. in̲n̲ale r̃aat̲ri on̲n̲um kaRiččilla.
5. t̲reen ippooL van̲n̲u.

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pud̲iya vaakkugaL

Nouns

biDiyo	B.D.O.
višeešam	news; business
sneehid̲a; sneehid̲an	friend
paarsal	parcel; package
stuDiyo	photo shop
aavašyam	need; necessity
t̲iyad̲i	date

Grammar Words

-eeNDad̲ʉ	have to; must
-eeyuLLu	only; just
-eeyilla	didn't even; at all
verbal adverb plus /kaaNum/	must have; must be

Expressions

ed̲aayaalum	in any case

iuNiT eeRʉ

paaDam anjʉ

Grammar Note: Adverbial Participle /-aayi/

/-aayi/ is added to nouns (or sometimes adverbs) to form adverbs in much the same way that /-uLLa/ is added to form adjectives. Thus if we take the noun /sandooŠam/ "happiness" we can form sentences like

/avan sandooŠam uLLa kuññ' uNDʉ/	"He is a happy child"
/avan sandooŠamaayi čir̃ikkyunnu/	"He is smiling happily"

from /vritti/ "cleanness"

/idʉ nalla vrittiyuLLa paatram aaNʉ/	"This is a nice clean pot"
/ii paatram nalla vrittiyaayi kaRugi/	"(You) washed this pot nice and clean"

DRILL 1: TRANSLATION

1. kaNakkʉ paDikkyunnad' enikkyʉ vaLar̃e prayaasamaayi. toonni. (/kaNakkʉ/ "mathematics")
2. ende kuññʉ vaLar̃e sandooŠamaayi čir̃ikkyunnu.
3. ende veelakkaar̃an bhaŋŋiyaayi jooli ellaam čeyyum. (/bhaŋŋi/ "beauty")
4. r̃aama, ni ii paatram ellaam nalla vrittiyaayi kaRugi, keeTTo.
5. malayaaLam samsaar̃ikkyaan atra višamamaayi toonnunnilla (/višamam/ "difficulty")
6. aa kar̃yam enikkyʉ nalla tiirččeyaayi ariyaam (/tiirčča/ "certain")

DRILL 2: REPETITION

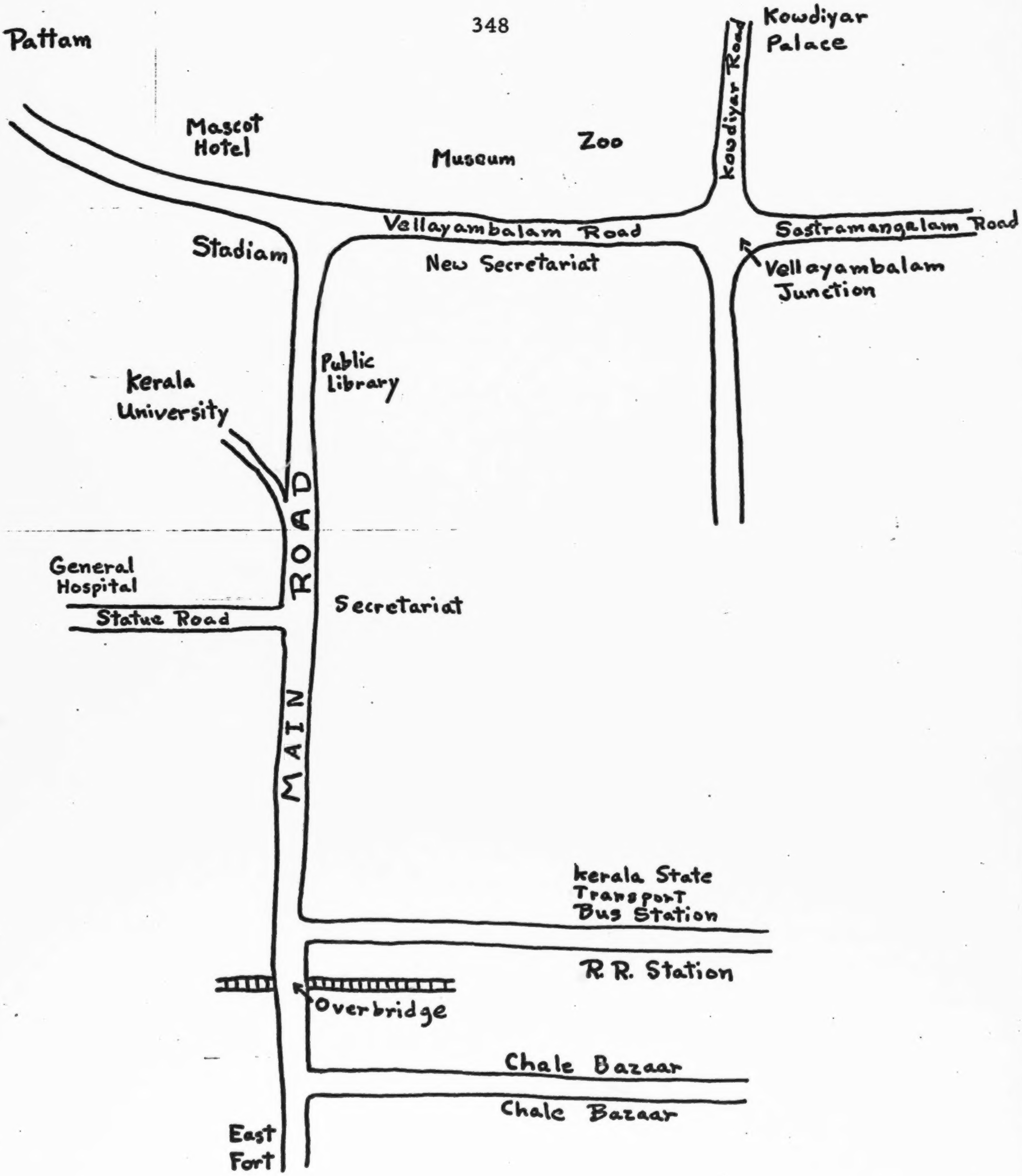
Repeat the sentences of Drill 1 above.

Note: Drills 3 through 6 refer to places on the map of tiřuvananda-puřatte čila teřuvugaL, p. 348.

DRILL 3: CONVERSATION ("Directions from a Taxi kaařan")

pudiya vaakkugaL

ado	or
duuře	distance
mukkhʉ	corner
vеččʉ	at (post-position, takes locative case)
valattooTTʉ	to the right
farlaaŋ	furlong
appa	then (shortened form of /appooL/)
ende'yi'	contraction of /ende kayyil/
kaašʉ	money (literally, the name of a coin formerly in circulation)
-anne	very sorry (similar to /allo/, but more apologetic)
po'kkooLaam	contraction of /pooyi koLLaam/
upagaařam	aid; help
vaLaře upagaařam	many thanks


Pattam
Kowdiyar Palace
Kowdiyar Road
Mascot Hotel
Museum
Zoo
Vellayambalam Road
Sastramangalam Road
Stadiam
New Secretariat
Vellayambalam Junction
Public Library
Kerala University
MAIN ROAD
General Hospital
Statue Road
Secretariat
kerala State Transport Bus Station
R. R. Station
Overbridge
Chale Bazaar
Chale Bazaar
East Fort

t̲iřuvan̲an̲d̲apuřat̲t̲e čila t̲eřuvugaL

Scene: A man comes out of the Trivandrum railroad station and a taxi races up to his side.

Driver: saare! saare! t̲aaksi veeN'o? t̲aaksi?

Traveler: oo.—enikkyʉ gavermeNT sekraTTeeriyaTTi' poo'iyaal koLLaam en̲n̲' uNDʉ. vaRiyon̲n̲ʉ parañññʉ t̲ar̃aamo?

Driver: ñaan koNDʉpoogaam saare. ñaan t̲aaksiyil 'oNDʉpoogaam.

Traveller: o—vaRiyen̲d̲' aa'? iviDeyaDut̲t̲' aaNo? ad̲o vaLar̃e d̲uur̃eyaaNo?

Driver: oo saare, iv'Den̲n̲ʉ n̲eer̃eyaDut̲t̲a mukkhi' veččʉ, valat̲t̲ooTT' on̲n̲ʉ t̲ir̃iyaNam. aviDe r̃aNDʉ farlaaŋ poo'iyaal, valad̲ʉ vašat̲t̲ʉ kaaNun̲n̲a—aa valiya keTTiDam aaNʉ sekraTTeeriyaTTʉ.

Traveller: oo, šer̃i.

Driver: appa t̲aaksi veeNDe saare?

Traveller: oo, ende'yi' kaaš' ill'an̲n̲e. ñaan n̲aDan̲n̲ʉ po'kkooLaam. vaLar̃e upagaar̃am, keeTTo?

Note: /oo/ is used often just to take up time—similar to the function of "uh..." in English.

DRILL 4: CONVERSATION ("You're Sure to Get a Bus")

pud̲iya vaakkugaL

ad̲igam	a lot
koreyad̲igam d̲uur̃am	quite a long way
eŋŋum	nowhere
aDut̲t̲' eŋŋum alla	nowhere around here
kavale	corner
pakŠe	but
uNDaagum	there will be
kandakTar	conductor

Scene: A traveller alights from a Kerala State Transport bus (across the street from the RR station) and looks around. He spies a cigarette shop and approaches it.

kaDa kaar̃an: saarin' endʉ veeNam?

Traveller: oo, enikky' onnum veeNDa. enikky' or̃ʉ vaRi paraññʉ tar̃aamo?

kaDakkaar̃an: saarin' eviDeyaa' poogeeNDadʉ?

Traveller: enikkyʉ myusiyam var̃eyonnʉ poogaNam. iviDeyaDutt' aaNo?

kaDakkaar̃an: oo, aviDeekkyʉ koreyadigam poogaNam. iviDeyaDutt' eŋŋum alla.

Traveller: oo, appa, iviDennʉ bas 'iTTumo?

kaDakkaar̃an: oo, ade. bas' uNDʉ. eppooRum uND' iviDennʉ basʉ. ii aDutta kavale pooyi ninnaa' bas iTTum.

Traveller: appa yeedʉ bas' eDukkeeNDadʉ?

kaDakkaar̃an: oo, ad' enikky' ariyilla. pakše eppooRum bas' uNDaagum. saar' aa bas kandakTarooDʉ čoodikky' appa aviDe ettaam.

Traveller: o, šer̃i. vaLar̃e upahaaram.

DRILL 5: CONVERSATION ("Taking the Bus")

pudiya vaakkugaL

paTTam	a section of Trivandum
keerikkyo	contraction of /keeri koLLu/ "Just get in"
innaa	here (it) is; similar to /idaa/
nirtt-; nirtti	to stop (it); to make (it) stop
eraŋŋ-; eraŋŋi	to descend; to get down; to get off

Scene: A foreigner is standing at a bus stop. A noisy bus lunges to a halt some twenty yards beyond the crowd of about thirty waiting people. The foreigner runs up to the bus with the rest of the crowd and calls through the window to the conductor . . .

For.: ii basʉ paTTam vaře poogumo?

Cond.: (shouting above traffic noises) oo—illa. ii basʉ poogilla. aDutta basʉ poogum.

For.: oo, šeři.

(He steps back to wait, then rushes toward the next bus—which stops near the bus stop—and calls to the conductor...)

ii basʉ paTTattʉ poogumo?

Cond.: oo, poogum. keerikkyo. id' aŋŋooTT' aa' poogunnuadʉ.

For.: šeři. (climbs aboard, then asks conductor...) iviDeyaDutt' aaNo paTTam?

Cond.: iviD'enn' ořʉ řaNDʉ maayil uNDʉ.

For.: oo, šeři.

Cond.: (handing for. the ticket) idaa tikkettʉ.

For.: aa, oo šeři. (looking at ticket) oo, iřupadʉ paysa. innaa. (a little later) vaNDiyonnʉ nirttu. enikky' iviDe eraŋŋaNam.

DRILL 6: CONVERSATION ("Directions to the New Secretariat")

Interact with your teacher as he gives you the following (or similar) directions for going to the New Secretariat from Chale Bazaar, making sure you understand the directions, asking him to repeat where necessary, repeating the instructions to make sure you understand, etc.

pudiya vaakkugaL

verude	nothing; no particular reason
stalam	place
niščayam	certainty
pinneyum	still more
oLLam	about
rooD'ee	along the road (contraction of /rooDil kuuDe/)
-pam	when...(variant of /-appooL/)

čeer̃-; čeernnu	to join; to add to
onnʉ kuuDi	once more
edir	opposite
veLutta	white

Scene: čaale basaarʉ, tir̃uvan'ndapur̃am.
A curious Malayali sees a saayppʉ wandering around the market area.

Mal.: iviDe basaaril end 'eyyunnu?

saayppʉ: ñaan verude stallam okke kaaNaan vannad' aa'. pakŠe enikkyʉ niu sekreTTeeriyattʉ var̃e poo'aNam. vaRi enikkyʉ niščayam illa. onnʉ paraññʉ tar̃aamo?

Mal.: oo. parayaam allo. vaRi vešamam illa. iisttʉ forttʉ (East Fort) čenniTTʉ valattooTTʉ tir̃iyuga. valattooTTʉ tir̃iññiTTʉ overbridge kaRiññʉ pinneyum poo'aNam. pinne or̃ʉ—or̃ʉ maayl (mile) oLLam poo'Nam. aa meen rooD'ee. kure or̃ʉ maayl kaRiyampam ii meen rooDʉ vellayambalam rooDum aa'yiTTʉ čeer̃um. aviDe večč' onnʉ kuuDi valadooTTʉ tir̃iy'a (tir̃iyuga). appa koraččʉ naDannʉ kaRiyampam, aa myusiyam (museum) ariyaamo? or̃ʉ valiya keTTiDam? adinʉ neer̃e appurattʉ kaaNunna—alla, adinde neer̃e edir vašattʉ kaaNunna—aa veLutta keTTiDam uND' allo. ad' aaNʉ niu sekreTTeeriyattʉ.

DRILL 7: GETTING DIRECTIONS

Have similar exchanges with your teacher or other students, using different starting points and destinations. You may want to continue to use the map of tir̃uvan'ndapur̃am or your teacher might draw maps of other Kerala towns or villages, or you could use your training site.

pud̲iya vaakkugaL

Nouns

san̲d̲ooŠam	happiness; happy
kaNakkʉ	mathematics
bhaŋŋi	beauty
višamam	difficulty
t̲iirčča	certain
t̲eřuvʉ	street
d̲uuře	distance
mukkhʉ	corner
farlaaŋ	furlong
kaašʉ	money; name of old coin
upagaařam	aid; help
ad̲igam	a lot
eŋŋum	nowhere
kavale	corner
pakŠe	but
kandakTar	conductor
paTTam	an area in Trivandrum
verud̲e	nothing; no particular reason
st̲alam	place
n̲iščayam	certainty

Adjectives

oLLam	about
ed̲ir	opposite
veLut̲t̲a	white

Verbs

čiřikky-; čiřičču	to smile
uNDaag-; uNDaayi	to be; to become

Verbs (cont.)

n̲irt̲t̲-; n̲irt̲t̲i	to make (it) stop
eraŋŋ-; eraŋŋi	to descend; to get down; to get out
čeeř-; čeern̲n̲u	to join; to add

Post-Position

veččʉ	at (takes locative)

Grammar Words

-aayi	adverbial participle
ad̲o	or
-an̲n̲e	very sorry (similar to /allo/ but more apologetic)
-pam	when... (variant of /-pool/)

Expressions

valat̲t̲ooTTʉ	to the right
appa	then
ende 'yi'	contraction of /ende kayyil/
vaLaře upagaařam	many thanks
in̲n̲aa	here; here it is (like /id̲aa/)
on̲n̲ʉ kuuDi	once more

PART II

The materials in Part II can be used in a variety of ways both during the training program and after arrival in India.

All new words can be found in the glossary, while notes on grammar not learned in Part I will be found in Appendix III.

iuNiT eTTʉ

ADDITIONAL CONVERSATIONS, READINGS, ETC.

1. Training Site: "How to Make Chicken Feed"

Betty: innʉ teknikkal klaassi' poo'yo?

Chester: uvvʉ. ni vannille?

Betty: illa. inn' end' aaN' eDuttadʉ?

Chester: kooRiykkyʉ tiitti uNDaakkunna vidam.

2. Training Site: "Studying Malayalam"

Teacher: n̲amma'kk' in̲n̲' en̲d̲ʉ paDikkyaNam?

Student: malayaaLam paDikkyaam.

Teacher: šer̃i. ñaan parayun̲n̲ad̲ʉ n̲iŋŋaL orakke parayaNam.

Student: parayaam.

Teacher: enikkyʉ jooli čeyyaNam en̲n̲ʉ parayu.

Student: enikkyʉ jooli čeyyaNam.

3. "No School Today"

1st child: veeNu, n̲i in̲n̲ʉ skuuLil poo'N'ille? (/poogun̲n̲' ille/)

2nd child: illa. in̲n̲' enikkyʉ skuuL illa.

1st: in̲n̲' en̲d̲ʉ koND' aaNʉ skuuL illaat̲t̲ad̲ʉ, avud̲iyaaNo?

2nd: in̲n̲ʉ viŠu alle? ad̲ʉ koNDʉ enikkyʉ skuuLil poo'NDa. (/poogeeNDa/)

1st: šer̃i. en̲n̲aal namu'kkʉ kaLikkyaan poogaam. n̲i var̃un̲n̲ille?

2nd: ñaan viiTTil čood̲iččiTTʉ var̃aam. n̲i pokkooLu.

4. *Childrens' poem or song: "kaakkee, kaakkee"*

kaakkee, kaakkee, kuuD' eviDe,
kuuDin' agat̲t̲' or̃ʉ kuññ' uNDo?

kuññinʉ t̲iitta koDukkaaññaal,
kuññʉ kiDan̲n̲ʉ kar̃aññiiDum.

kuññee, kuññee, n̲i t̲ar̃umo?
n̲innuDe kayyile n̲eyyappam.

illa, t̲ar̃illa, n̲eyyappam
ayyo! kaakkee pat̲t̲iččo?

5. *Shopping: "What Color Sari Do You Like?"*

lad̲a: liilee, n̲inakk' eed̲ʉ n̲irat̲t̲il uLLa saar̃iyaaN' eettavum išTam?

liila: paččayaa' n̲allaḋ̲' en̲n̲' enikkyʉ t̲oon̲n̲un̲n̲u.

lad̲a: pakŠe ñaan or̃ʉ veLut̲t̲a saar̃iyum karut̲t̲a blausum aaNʉ vaaŋŋikkyaan poogun̲n̲ad̲ʉ.

liila: pačča saar̃iyum mañña blausum aa' n̲inakkʉ n̲an̲n̲aayi čeer̃un̲n̲ad̲ʉ.

lad̲a: šer̃i. en̲n̲aal n̲inde išTam poole aagaTTe.

6. *Travelling: "A Bus Ride"*

A man boards a crowded bus along with many others.

Conductor: (gesturing to the passengers to move back) kayari n̲in̲n̲'ooLʉ, kayari n̲in̲n̲'ooLʉ. (/n̲in̲n̲ʉ koLLʉ/)

Passenger: or̃ʉ myusiyam.

Conductor: (giving ticket) ir̃upad̲ʉ paysa.

Passenger: (giving money) myusiyam et̲t̲umpooL on̲n̲ʉ parayaNam.

Conductor: šer̃i. (after several stops the bus comes to the museum) myusiyam aayi. (The passenger gets off.)

7. *Traveling: "Ricksha Ride"*

Foreigner: eya, rikšaa.

rikšakkaar̃an: saarin' eviDe poo'Nam?

Foreigner: reelve stešanil poo'Nam.

rikšakkaar̃an: kayari ir̃ikkyu saar. (The foreigner gets in and they go to the railroad station.)

Foreigner: kuuli en̲d̲ʉ veeNam?

rikšakkaar̃an: saarin' išTam uLLad̲ʉ t̲an̲n̲aal mad̲i. (The foreigner gives him a rupee.) id̲ʉ poor̃a saar. r̃aNDʉ r̃uupayeŋgilum t̲ar̃aNam.

Foreigner: id̲ʉ t̲anne ad̲igam aaNʉ. kuuDud̲al t̲ar̃illa.

rikšakkaar̃an: (getting louder) paysa t̲ar̃aad̲e iviDen̲n̲ʉ poogaan pattilla.

Bystander: en̲d̲' aa' kaar̃yam?

rikšakkaar̃an: valiya saaypp' aaN' en̲n̲ʉ paraññʉ n̲aDakkun̲n̲u. veela eDut̲t̲aal kuuli t̲ar̃illa saar.

Foreigner: or̃ʉ r̃uupa ñaan koDut̲t̲u.

Bystander: (to the rikšakkaar̃an) n̲inakk' or̃ʉ r̃uupa kiTTiyille? ad̲ʉ mad̲i. po . . . po . . .

8. *Travelling: "Buying the Train Ticket"*

Passenger: a[illegible]uvekky' or̃ʉ t̲ikkettʉ t̲ar̃u.

Ticket Seller: i[illegible]o' t̲ar̃aam.

Passenger: vaNDi uDane var̃umo?

Ticket Seller: pad̲inanjʉ miniTTʉ leeT aaNʉ.

9. *Travelling: "Hiring a Porter"*

Passenger: ii peTTi eDukkun̲n̲ad̲in' end̲ʉ kuuli veeNam?

Porter: anjʉ r̃uupa t̲annekkyʉ saare.

Passenger: r̃aNDʉ r̃uupa mad̲iyo?

Porter: poor̃a saare.

Passenger: eTT' aNa kuuDe t̲ar̃aam.

Porter: šer̃i saare.

Passenger: eŋgil peTTi aa campaarTmendil vaykkyu.

10. *Travelling: "Buying from Vendors at the Station"*

The train comes to a stop at a small station.
A fruit vender is heard calling his wares.

Fruit vender: ooranjʉ, mundir̃i, maaŋŋa, (to a passenger) valladum veeNo, saare?

Passenger: mundir̃i endʉ vila?

Fruit vendor: kiilokkyʉ onnar̃a r̃uupa.

Passenger: šer̃i, ar̃a kiilo tar̃u. pattʉ r̃uupakkyʉ čillarayuNDo?

Fruit vendor: uNDʉ, saarʉ. (He gives the change.) ooranjʉ veeṄDe saar.

Passenger: veeNDa.

Fruit Vendor: o̲n̲n̲aan̲d̲ar̃ʉ maaŋŋa, saarʉ. sahaaya vilakkyʉ t̲ar̃aam. (/o̲n̲n̲aam t̲ar̃am/)

Passenger: ippo' veeNDa.

A newspaper boy comes along.

Newsboy: pat̲ram veeN'o, saare?

Passenger: hindu or̃' eNN' uNDʉ.

A boy selling coffee and tea shouts his message

Boy: kaappii . . . čaayaa . . . kaappii . . . čaayaa. . . .

Passenger: eya. or̃ʉ kaappi t̲a. (He takes the glass of coffee, the boy disappears down the line for a while but reappears to get his glass and money just as the train is about to go.)

Passenger: en̲d̲ʉ kaašʉ veeNam?

Boy: ir̃upat̲t̲anjʉ paysa. saar, vaNDi viDaar aayi. veegam glaasʉ t̲a. (Running along with the train) veegam t̲a, saarʉ, . . . glaasʉ t̲a. . . .

11. Travelling: "In the Backwaters"

Scene: Alleppey (/aLeppuRa/) the Inland Water Transport Office on the boat jetty. Many people are in the office, all trying to get their questions answered at once.

Passenger 1: kollatteekkyʉ booTT' eppooR aa'?

Clerk: koyalooNʉ? (Quilon?)

Passenger 2: pandr̃aNDar̃akkyʉ.

(Passenger 1, having obtained the information, goes to the boats.)

Passenger 1: ii booTT' aaNo kollatteekkyʉ?

Bystander: adʉ kollatteekkyʉ, idʉ koTTayatteekkyʉ.

(Passenger 1 gets on the Quilon boat)

Ticket man: eviDeekkyʉ?

Passenger 1: tooTTappilli.

Ticket man: naalpadʉ paysa.

Passenger 1: aviD' eppooR ettum?

Ticket man: muunnu maNikkyʉ.

Passenger 1: (after waiting some time for the boat to leave) pandr̃aNDar̃a kaRiññ' allo. booTT' viDaar aa'yille?

Ticket man: ippo' viDum.

(Two and a half hours later the boat stops at a small jetty.)

Passenger 1: tooTTappilli aa'yo?

Boat man: aa'yilla. aDutta jeTTiyaa'.

(at the next jetty . . .)

Passenger 1: tooTTappilli aa'yo?

Boat man: aa'yilla. aDutta jeTTi. (pointing to the tea shop on the bank) čaaya kuDikkyaNo?

Passenger 1: kuDikkyaNam.

Boat man: booTTʉ viDaan pattʉ miniTTʉ taamasikkyum. (After twenty minutes or so the boatman calls to the many passengers still in the tea shop . . .) veegam vaa. booTTʉ viDaar aayi.

(at the next jetty)

Passenger 1: t̲ooTTappilli aa'yo?

Boatman: aayi.

(The passenger gets off.)

12. Bargaining: "Bargaining with a Fruit Seller"

Customer: ii paRam eṉḏʉ vila.

Vender: or̃' eNNaṯṯin' ir̃upaḏʉ paysa.

Customer: ir̃upaḏʉ paisa aḏigam aaNʉ. vila kurayumo?

Vender: or̃ʉ Dasan eDukkaam eŋgil paḏineTTʉ paysakkyʉ ṯar̃aam.

Customer: paḏinanjʉ paysa maḏiyo?

Vender: šer̃i. saarin' eṯra Dasan veeNam.

Customer: or̃ʉ Dasan maḏi.

13. *Bargaining: "Buying Grapes"*

Customer: mundir̃i endʉ vila?

Vender: kiilookkyʉ anjʉ r̃uupa saarʉ.

Customer: anjʉ r̃uupayo? ñaan innale vaaŋŋiyadʉ muunnʉ r̃uupakky' aaN' allo?

Vender: ippooL ellaattinum valiya valayaaNʉ saarʉ.

Customer: adʉ poo'TTe. vila koraččʉ tar̃aan pattumo?

Vender: pattilla, saar. or̃ʉ paysa koraččʉ tar̃u'lla. (/tar̃ugeyilla/) (The customer begins to walk away.) eedaayaalum saarʉ čoodiččad' alle? naalʉ r̃uupakkyʉ tar̃aam.

Customer: naalʉ r̃uupakkyum veeNDa. (again starts to walk away)

Vender: aŋŋane poogalle saarʉ. muunneŋgil muunnʉ. saar' iŋŋooTTʉ vaa... (He weighs the grapes.)

Note: (/ellaattinum/ "for everything" /ellaam/ plus dative case plus /-um/)

14. *Bargaining: "Buying Mangos"*

Vender: nalla maaŋŋayuNDʉ, saarʉ.

Customer: end' aa' vila?

Vender: Dasanʉ muunnʉ r̃uupa.

Customer: vila kurayo?

Vender: illa saarʉ. nalla maaŋŋayaaNʉ. muunnʉ r̃uupa tar̃aNam.

Customer: šer̃i, čiitta maaŋŋa veeNDa. nalladʉ tar̃aNam.

Vender: nalladʉ tar̃aam saarʉ.

15. *Directions: "Where's the Bank of India?"*

Foreigner: baaŋg' ov indy' eviD' aaN' en̲n̲' ariyaamo?

Malayali: enikkyʉ šer̃ikky' ariyilla. aDut̲t̲' uLLa t̲aaksikkaarooDʉ čood̲ikkyu.

(The foreigner approaches a taxi driver.)

Foreigner: baaŋg' ov indy' aafis eviDeyaaNʉ?

Taxi driver: ende kuuDe var̃u, saarʉ. n̲ama'kkʉ kaaril poogaam.

Foreigner: ad̲ʉ veeNDa. aŋŋooTT' uLLa vaRi paraññʉ t̲ar̃u.

Taxi driver: ii vaRiy'e n̲eer̃e poogu. appoo' or̃ʉ valiya viiDʉ kaaNaam. ad̲inde appurat̲t̲' uLLa maññа bilDiŋŋ' aaNʉ baaŋgʉ.

16. *Guest in a Home: "Arrival"*

Host: var̃u, var̃u. aviDe ir̃ikkyu. purat̲t̲ʉ n̲alla čuuD' aaN' alle?

Guest: ad̲e.

Host: kuDikkyaan kaappi veeN'o čaay' veeN'o?

Guest: oo kaappi mad̲i.

Host: n̲iu yoorkil aaNʉ viiD' alle?

Guest: ad̲e, ad̲e.

Host: viiTTil aar̃okky' uNDʉ?

Guest: ammeyum aččanum or̃ʉ sahood̲ar̃iyum uNDʉ.

Host: ñaŋŋaLuDe aahaar̃am išTam aaNo?

Guest: išTam, vaLar̃e išTam aaNʉ. bhaar̃y' eviDe?

Host: agat̲t̲' uNDʉ. aahaar̃am uNDaakkun̲n̲u.

Guest: et̲ra kuTTigaL uNDʉ?

Host: (proudly) pat̲t̲ʉ.

Guest: muut̲t̲a kuTTikky' et̲ra vayass' aayi?

Host: ir̃upad̲ʉ vayass' aayi.

Guest: iLay' kuTTikkyʉ?

Host: iLayad̲inʉ muun̲n̲ʉ vayass' aayi.

Guest: ellaavar̃um iviDeyuNDo?

Host: illa. r̃aNDʉ peer̃' kooLeejil paDikkyun̲n̲u . . . t̲ir̃uvan̲'n̲d̲apur̃at̲t̲ʉ.

Guest: bhaar̃yakkyʉ jooliyuNDo?

Host: oo! illa, illa.

17. Guest in a Home: "Bathing"

r̃avi: n̲ama'kkʉ kuLikkyaan poogaam.

Bill: eviDeyaaNʉ kuLikkyun̲n̲ad̲ʉ.

r̃avi: kuLat̲t̲il.

Bill: poogaam. (pua)

r̃avi: eNNayum sooppum veeNo?

Bill: sooppʉ veeNam. eNNa veeNDa.

18. Guest in a Home: "Meal time"

r̄avi: amme, uuNʉ t̲ayaar aa'yo?

amma: ippooL aagum. ila iTT'ooLu. (/iTTʉ koLLu/)

r̄avi: (to Bill) t̲arayil ir̄ikkyaNam. (sets a banana leaf in front of Bill) aad̲yamaayi ila kaRugaNam. (They wash the leaves. amma enters with /n̲ey/ and other side dishes (/kuuTTaan/) and begins serving.)

amma: čoorʉ mad̲iyo?

Bill: mad̲i, mad̲i.

r̄avi: alpam moor̄' oRikkyu.

Bill: miin or̄ʉ kašNaŋ 'uuDe t̲ar̄u.

r̄avi: (after eating) ila veLiyil kaLayaNam.

19. Settling in: "Getting a Ration Card"

This conversation is interspersed with English phrases, reflecting the general practice in many government offices of speaking half in English, half in Malayalam.

Visitor: (to peon) reešan kaarDinuLLa abeekšaa foorm eviDeyaaNʉ koDukkun̲n̲ad̲ʉ?

Peon: iviDe ir̃ikkyaNam. aaL ippo' var̃um. faarm koDukkun̲n̲' aaL purat̲t̲eekkyʉ poo'yir̃ikkyugeyaaNʉ. (The vistor sits down to wait)

Visitor: (ir̃upad̲ʉ miniTTʉ kaRiññʉ) aaLʉ van̲n̲o?

Peon: van̲n̲illa. ippo' var̃um.

Visitor: eppo' var̃um?

Peon: ippo' var̃um. purat̲t̲eekyʉ pooyad̲' aaNʉ. uuNʉ kaRikkyaan poo'yad̲' aaNʉ. solpam kuuDi ir̃ikkyaNam. (eed̲aanum minittugaLkkʉ šeešam) d̲a, saarʉ van̲n̲u.

Clerk: What do you want?

Visitor: or̃' abeekša foorm veeNam. reešan kaarDin'uLL' abeekša foorm.

Clerk: n̲ookkaTTe. (to peon) or̃ʉ kaseer̃a koNDʉ var̃u. (peon brings a chair into the office.) ir̃ikkyu. Sit down. foorm uNDo'n̲n̲ʉ n̲ookkaTTe. (He leaves the visitor sitting. After some 15 minutes he returns.) foorm t̲iirn̲u pooyi. Out of stock. r̃aNDʉ d̲ivasat̲t̲inagam kiTTum.

Visitor: en̲n̲ʉ van̲n̲aal kiTTum? en̲n̲ʉ var̃aNam?

Clerk: on̲n̲ʉ r̃aNDʉ d̲ivasam kaRiññʉ var̃aNam.

Visitor: en̲n̲aal pinne var̃aam.

Clerk: um. r̃aNDʉ d̲ivasam kaRiññʉ.

Visitor: All right. Thank you.

Note: /uNDo'n̲n̲ʉ/ is a contraction of /uNDo en̲n̲ʉ/.

20. *"Telling the Servant to do an Errand"*

Employer:	goopaalaa! n̲inakk' aa reešan aappis eviDeyaaN' en̲n̲' ariyaamo?
G:	oohoo. ariyaam allo.
Employer:	en̲n̲aal eviDeyaaN' en̲n̲ʉ para keeLkkaTTe.
G:	ad̲ʉ iviDen̲in̲n̲ʉ n̲eeře meen rooD'e koraččʉ d̲uuram poogumpooL ořʉ praymeri skuuL kaaNaam. ad̲ind' ed̲ir vašat̲t̲' iřikkyun̲n̲a pud̲iya keTTiDam aaNʉ.
Employer:	appooL n̲inakk' ariyaam. n̲i mumb' aviDe poo'yiTTuNDo?
G:	aviDe poo'yiTTilla. ad̲ʉ vaRi poo'yiTTuNDʉ.
Employer:	en̲n̲aal in̲n̲ʉ n̲i aviDe pooyi reešan anuvad̲iččʉ kiTTaan uLLa ořu apeekša foorm vaaŋŋi koNDʉ vařaNam.
G:	šeři. ippooL t̲anne poo'yiTTʉ vařaam.
Employer:	peTTan̲n̲ʉ vařaNam. iviDe mattʉ jooligaL uNDʉ.
G:	en̲n̲aal saykkiLil pooyiTTʉ vařaam. ořʉ iřupad̲ʉ paysa kuuDi veeNam. (for rental of cycle)
Employer:	id̲aa iřupad̲ʉ paysa.
G:	ñaan id̲aa van̲n̲ʉ kaRiññu.

21. *Donations: "We Don't Usually Give"*

Scene: Several people come to ask the saarʉ for a donation.

Solicitor: saar, ñaŋŋaL iviDe aDuṯṯ' or̃' aarTTsʉ klabbil ṉiṉṉu var̃ugeyaaNʉ. aḏinde aniveersariyaaNʉ. eṉḏeŋgilum sambaavana ṯar̃aNam. ("arts club"; "anniversary")

saarʉ: ñaŋŋaL saaḏaar̃aNa sambaavaṇ' oṉṉum koDukkaar illa.

Solicitor: saarin' išTam uLLaḏʉ ṯaṉṉaal maḏi.

saarʉ: (calmly and politely) ñaan aaḏyam paraññille? ṯar̃aan ṉivarTTiyilla.

22. "Getting Sandals Repaired"

Customer: ii paRaya čeřuppʉ nannaakkaamo?
Repairman: nannaakkaam.
Customer: endʉ veeNam?
Repairman: pandřaND' aNa.
Customer: kurayille?
Repairman: adi' koreččʉ pattilla.
Customer: šeři. nannaakki kooLu.

23. Health: "How's Your Stool?"

Doctor: end' aa' suukkeeDʉ?

Patient: vayar iLakkam.

Doctor: malam eŋŋineyaa' poogunnadʉ?

Patient: veLLam pooleyaa' poogunnadʉ.

24. Typing: "Ordering Copies of a Paper"

Scene: At the "Modern Typewriting Institution," Trivandrum

Foreigner: iḏinde kooppi eDuṯṯʉ ṯar̃aamo?

Typist: ṯar̃aam. eṯra kooppi veeNam.

Foreigner: ṉaalʉ. iḏʉ poole ṯanne kooppi eDukkaNam. or̃ʉ ṯettum var̃aan paaDilla.

Typist: iḏʉ poole ṯanne eDuṯṯʉ ṯar̃aam.

25. *Tailoring: "Getting a Dress Copied"*

Scene: A /maad̲aamma/(sun bonnet, dark glasses, camera, etc.) appears at the entrance of the "Singapore Tailor Shop."

t̲ayyalkaar̃an: end̲ʉ veeNam?

maad̲aamma: or̃ʉ fraakkʉ t̲aykkyaNam. (She takes a sleeveless dress from her bag and shows it to the tailor.) ii fraakkʉ poole t̲anne t̲aykkyaNam.

t̲ayyalkaar̃an: t̲aykkyaam. aLav' eDukkeeNDe?

maad̲aamma: veeNDa. (pointing to the arm hole) ii vit̲yaasam kaNDo? (referring to the fact that front side of arm hole is cut further in than back side)

t̲ayyalkaar̃an: uvvʉ. iviDe t̲uNi kayeri eraŋŋi ir̃ikkyun̲n̲u.

maad̲aamma: id̲ʉ poole t̲anne veTTaNam. pinne id̲inde erakkam r̃aND' injʉ kuuTTaNam.

t̲ayyalkaar̃an: šer̃i.

maad̲aamma: kaRut̲t̲ʉ mud̲al ar̃a var̃e it̲rayum erakkam mad̲i.

t̲ayyalkaar̃an: it̲rayum n̲iiLam uLLa sip iviDe kiTTilla.

maad̲aamma: sip ñaan t̲ar̃aam.

t̲ayyalkaar̃an: šer̃i. en̲n̲aal or̃' aaRčča kaRiññʉ var̃u.

Note: /iviDe t̲uNi kayeri eraŋŋi ir̃ikkyun̲n̲u/

/kayeri/ is the verbal adverbial form of the verb meaning "to climb; to go up; to enter" while /eraŋŋi/ is its opposite meaning "to descend; to go down; to go out." The expression /kayeri eraŋŋi ir̃ikkyun̲n̲u/ refers to places where (1) two or more adjacent similar things are uneven, and (2) the unevenness is visible.

26. Tailoring: "Selecting a Pattern"

ṯayyalkaar̃an: var̃u. agaṯṯeekkyʉ var̃u. vallaḏum ṯaykkyaan uNDo?

maaḏaamma: uNDʉ. or̃ʉ frookkʉ ṯaykkyaNam.

ṯayyalkaar̃an: ii pusṯagaṯṯil pala paatteeNum koDuṯṯiTT' uNDʉ.
išTam uLLaḏʉ ṉookki eDukku.

maaḏaamma: (finding a pattern in the book) ii paatteeN koLLaam.

ṯayyalkaar̃an: eṉṉaal aa viḏaṯṯil ṯaykkyaam.

maaḏaamma: sliivlas aa'yiTTʉ ṯayččaal maḏi.

ṯayyalkaar̃an: šer̃i. or̃' aaRčča kaRiññʉ ṯar̃aam.

27. "Two Friends on an Outing"

1st: aa laandskeep' 'aNDo? ṉama'kk' aḏinde fooTTo eDukkaam.

2nd: kyamerayil filim illa.

1st: filim ende peTTiyil uNDʉ.

2nd: (after searching for the film) ṉinde peTTiyil kaaNuṉṉilla.

1st: ṉi ṉalla poole ṉookku.

2nd: iviDeyilla.

1st: eṉṉaa' ñaan ṉookkaam. (He looks but doesn't find it.)

2nd: ayyo! kaaNuṉṉill' allo? peTTiyil uND' eṉṉʉ ṯooṉṉi.

1st: saar̃am illa. poo'TTe. ini var̃umpooL eDukkaam.

*28. **Reading:** "Clothing Worn in Kerala"*

keer̃aLaṯṯile aLugaL pala ṯar̃am vasṯraŋŋaL uDukkuṉṉuNDʉ. čuuDu kuuDumpooL muND' uDukkuṉṉaḏ' aaNʉ sugam. kure varšaŋŋaLkkʉ mumbʉ šarTT' iDuṉṉavar kurav aa'yir̃uṉṉu. eṉṉaal ippooL šarTT' illaaṯṯavare kaaNaan prayaasam aaNʉ. paTTaNaŋŋaLil uLLa čeruppakkaar̃aaya čila pur̃uŠanmaar paand' iDaar uNDʉ. kooTT' iDuṉṉavar̃um ṯay keTTuṉṉavar̃um kurav aaNʉ. juba iDuṉṉavar̃um uNDʉ.

sṯriigaL saaḏar̃aNa muNDum blausum upayoogikkyuṉṉu. ippooL kuuDuḏal sṯriigaL saari uDukkuṉṉuNDʉ. peNkuTTigaL paavaaDa uDukkuṉṉu. čilar ḏaavaNiyum iDaar uNDʉ. čeriya peNkuTTigaL frookk' iDuṉṉu.

Note: /iDaar uNDʉ/ See /-aaruNDʉ/ in index.

29. *"Oh, Tragedy, No Cookies Left"*

Wife: on̲n̲ʉ kaDayil pooyiTTʉ var̃u.

Husband: en̲d̲inʉ?

Wife: biskettʉ t̲iirn̲n̲ʉ pooyi.

Husband: it̲ra veegam t̲iirn̲n̲o? n̲iyaaN' ad̲ʉ muRuvan t̲in̲n̲ad̲ʉ.

Wife: ñaan maat̲ram alla. n̲iŋŋaLum t̲in̲n̲iTT' uNDʉ.

Husband: ed̲aayaalum enikkyʉ kaDayil poogaan pattilla.

Wife: (sobbing) ñaan ippoL en̲d̲ʉ t̲innum?

Husband: on̲n̲um t̲inneNDa. (louder sobs) eya peeDikkyeNDa. biskettʉ vaaŋŋaNam en̲n̲ʉ ñaan veelakkaar̃anooDʉ parañña iTT' uNDʉ.

30. *Idiot Joke: "Should I Close the Door at Night?"*

Idiot Servant: (pointing to the front door) r̃aat̲ri ii kad̲ag' aDakkyaNo saar?

Employer: (sarcastically) aDakkyeNDa. kaLLanmaarkkʉ kayaraan uLLad̲' alle, ii vaad̲il.

Idiot Servant: oo, en̲n̲aal t̲uran̲n̲iTT' eekkyaam.

31. *Idiot Joke: "How to be Two Places at Once?"*

Idiot Servant: saarʉ, ii kuppi meešappurat̲t̲ʉ vaykkyaNo, šelfil vaykkyaNo?

Employer: r̃aND' iDat̲t̲um vaykkyu.

Idiot Servant: (after trying his very best) ad̲ʉ pattun̲n̲illa, saarʉ.

Employer: en̲d̲' aa' kaar̃aNam?

Idiot Servant: kaar̃aNam ariññuuDa, saarʉ.

32. *Comedy: "Bedlam on the Bus"*

Scene: A crowded bus. The conductor holds out a ticket to a passenger who searches his pockets for the money and then yells . . .

Passenger: ayyoo! ende peRsʉ kaaNaan illa.

Conductor: en̲d̲ʉ? peRsʉ kaaNaan ille?

Passenger: illa. ende r̃uupa muRuvan pooyi . . . (The man is frantic . . . The conductor stops the bus and calls a policeman from the street. The passengers crowd around as the policeman interrogates the robbed man.)

Policeman: niŋŋaLuDe peRs' endʉ niram uLLad' aaNʉ.

Passenger: karuttadʉ.

Policeman: adil etra r̃uupa uNDaa'yir̃unnu?

Passenger: nuurʉ r̃uupayum koraččʉ čillarayum.

Policeman: niŋŋaLuDe aDutta ir̃unna aaL eed' aaN' enn' ariyaamo?

(The man looks over the other passengers.)

Passenger: ariyaam. aa pokkam uLL' aaL aaNʉ.

(The policeman calls the tall fellow over.)

Policeman: niŋŋaLuDe kayyil uLLa saadanaŋŋ' ellaam onnʉ kaaNanam.

Tall man: adin end' aa kaaNiččʉ tar̃aam allo. (He shows all his belongings.) peeRs uLLad' eviDeyaaN' ennʉ ñaan kaaNiččʉ tar̃aam, saarʉ. (At this, the crowd becomes more excited.)

Policeman: peRs' eviDeyaaN' uLLadʉ?

Tall man: (pointing to the owner of the purse) iyaaLuDe kayyil uNDʉ.

Passenger: adʉ kaLav' aaNʉ, saarʉ.

Tall man: saarʉ, iyaaLuDe baagil uLLa saadanaŋŋaL onn' eDuttʉ nookku.

(The policeman searches the man's bag and finds a black empty purse.)

ivan baagil ninnʉ peRs' eDuttʉ nookkunnadʉ ñaan kaNDu. adil pays' uND' aa'yir̃unnilla. appoo' kandakTare pattikkyaan eDutta trikk' aaN' idʉ.

Policeman: (to the passenger who has been "robbed") eDa. steešanileekyʉ naDakkʉ. (He arrests the man and takes him to the station.)

iuNiT ombad̲ʉ

NURSING

1. Useful Medical Expressions

Mayalalam	English
n̲iŋŋaLkk' in̲n̲' eŋŋane iřikkyun̲n̲u?	How are you today?
suukkeeD' aa'yiTT' et̲ra n̲aaL' aayi?	How long have you been feeling badly?
substitute for /n̲aaLʉ/	
/aaRičča/	week
/maasam/	month
/kollam/	year

niŋŋaLkk' endʉ patti?	What happened to you?
eppooL patti?	When did it happen?
adin' endʉ čeydu?	What did you do for it?
niŋŋaL endʉ mar̃unnʉ kaRičču?	What medicine did you take?
/čikilsa/	treatment
niŋŋaL endʉ čikilsa čeydu?	What treatment did you take
ad' (mar̃unnʉ) aar̃ʉ tannu?	Who gave it (medicine) to you?
ad' (čikilsa) aar̃ʉ čeydu?	Who gave it (treatment) to you?
čikilsakk' iviDe var̃aan taamasiččad' end' aaNʉ?	Why did you delay coming here for treatment?
ñaan parayunnadʉ niŋŋaLkkʉ manassil aagunnuNDo? (aa'yo?)	Do you understand what I am saying?
/guNam/	goodness
idinde guNam kiTTaNameŋgil, niŋŋaL id' ennum kaRikkyaNam (čeyyaNam).	If you are to get the good of this, you must take it (do it) regularly. (everyday)
niŋŋaL _____ divasam (—aaRčču; _____ maasam) kaRiññu maDaŋŋi var̃aNam.	You must return in (after) _____ days. (_____ weeks; —months).
/alleŋgil/	if not
/koDutt' ayakk-/	to send (to cause to be given)
/eRuttʉ/	note, letter, message (kattʉ)
niŋŋaLkk' ini endeŋgilum veeNameŋgil klinikkinde samayattʉ var̃ugeyo alleŋgil or̃' eRutt' koDutt' ayakkugeyo čeyyu.	If you need anything more, either come during (at) clinic time or (if not) send a message
/veeNDi/	needs
/praavašyam/	times
/malam/ (noun)	excrement
/mala/ (adjective)	excrement
/šodana/	elimination

innʉ (/in̲n̲ale/) n̲iŋŋaLkk' et̲ra praavašyam mala šod̲an̲a uND'aayi?	How many times have you had a motion today (did you have _____ yesterday)?
innʉ (/in̲n̲ale/) n̲iŋŋaLkk' et̲ra praavašyam malam pooyi? (or) . . . vayar oRiññu	(This is probably a more earthy expression.)
n̲iŋŋaLkk et̲ra d̲ivasam aayi malam poogun̲n̲illa? (or) . . . vayar oRiyun̲n̲illa.	How many days has it been since you had a movement?
/iLagiya/ (adjective)	watery, diarrhetic
/čaLi/	mucous
/řakt̲am/ (noun)	blood
/čoořa/ (noun)	blood
/ayañña/ (past verbal adjective)	soft (unformed)
kaTTi	hard (thick)
malam eŋŋan̲e aaNʉ? iLagiya malamo? ayañña malamo? kaTTi uLLa malamo? čaLi uLLa malamo? řakt̲am uLLa malamo?	How was the motion, watery? soft? hard? mucousy? bloody?
/bakŠaNam/	food
/řuji/	taste
n̲iŋŋaLkkʉ bakŠaNat̲t̲inʉ řuji uNDo? (or) višapp' eŋŋaneyaaNʉ?	How is your appetite?
/garpam/	pregnancy
n̲iŋŋaLkk' et̲ra maasam garpam uNDʉ?	How many months pregnant are you?
/en̲n̲ʉ/	which day; when
/oDuvil/	at the end; last
/oDuvilat̲t̲e/ (adjective)	last
/t̲iiNDaaři/	menstruation
oDuvilat̲t̲e t̲iNDaaři en̲n̲' aa'yiřun̲n̲u?	When was your last menstrual period? (This is the most direct way to form this question. It should usually be avoided.)

niŋŋaLuDe maasakkuLi enn' aa'yiřunnu?	When was your monthly bath? (a better way to ask the above—Hindu women bathe on the last day of period. Question can be asked this way of Christians and Muslims too.)
enn' aaN'oDuvil purattayadʉ?	When were you last out? (reflects custom of sitting apart from others during period; mostly for Hindus)
/garpappaatram/	womb; uterus
niŋŋaLuDe garpappaatram nookaNam.	You need a vaginal examination.
/sammadikkyu-; sammadičču/	to allow
narsineyo daakTreyo nookaan sammadikkyumo?	Will you allow the nurse or Dr. to look?
idʉ ____ (dative ending) uLLa mařunn' aaNʉ.	This is medicine for _____ (eyes, ears, etc.)
/baagattʉ/	side
tala veedana talayuD' yeedʉ paagatt' aaNʉ?	The headache is on which side of the head?
čevi veedana řaNDʉ čevikkyum uNDo?	Is the earache in both ears?
/čen/ (adjective)	red
čeŋkaNN' aaNo?	Do you have "red eyes"?
/kaaRčča/	sight
kaaRččayille?	Don't you have sight?
řaNDʉ kaNNinum kaaRuččayuNDo?	Do you have sight in both eyes?
/toNDa/	throat
toNDakkyʉ veedanayuNDoo?	Do you have a pain in the throat?
purattʉ eviDeyaaNʉ veedana?	Where in the back is the pain?
/viřal/	finger
viřalino kaikkyo veedanayuNDo?	Is the pain in the finger or hand?
/mooNa/	gum

mooNayil ṉiṉṉu čoora (řakṯam) vařaar uNDo?	Do you sometimes have bleeding from the gums? (See /-aar/ in index.)
/šarḏḏi/	nausea
šarḏḏi uNDo?	Do you have nausea?
/muuṯram/	urine
/ṯeLiñña/	clear
/kalaŋŋiya/	cloudy
muuṯram vaLaře pooguṉṉuNDo?	Is there a lot of urine?
muuṯraṯṯinde ṉiram eṉḏ' aaNʉ?	What's the color of the urine?
maññeyo? ooranjo? čuvappo? ṯeLiñño? kalaŋŋiyo aaNo?	Is it yellow, orange, red, clear, cloudy?
/ṯoli/	skin
/murivʉ/	cut
ṯolikkyʉ muriv' pattiyo?	Do you have sores on the skin?
/čuma/	cough
ṉiŋŋaLkkʉ čumayuNDo?	Do you have a cough?
kapam vařumo? čoora (řakṯam) vařumo?	Do you bring up mucous? blood?
/kuLiřʉ/	chills
/viyarkk-; viyarčču/	to sweat
ṉiŋŋaLkkʉ kuLiř' uNDo? paniyuNDo? viyarkuṉṉuNDoo?	Do you have chills? fever? sweating?
/višappʉ/	hunger
/řuji/	sensation of taste
/ṯiiře/ (plus negative verb)	not at all
ṉiŋŋaLuDe višapp' (řuji) eŋŋane iřikkyuṉṉu?	How is your appetite?
ṯiiře višapp' ille?	Do you have no appetite at all?
koraččʉ višapp' uNDo? nalla višapp' uNDo?	fairly good? good?

/karakkam/	dizziness, giddiness
tala karakkam uNDo?	Do you have dizziness?
etra naaL aayi uNDʉ?	How long have you had this?

2. *Scabies (čori)*

čori enna r̃oogam aaNʉ niŋŋaLkk' uLLadʉ. "kuDalil uLLa viŠaamšam, r̃akTaččuuDʉ, goodambʉ kaRikkyuga, kutti vaykkyuga mudalaaya kar̃aNaŋŋaL koND' alla, ii r̃oogam uNDaagunnadʉ. 'itch mite' ennʉ čeriya aNukkaL aaNʉ ii r̃oogam uNDaakkunnadʉ. id' or̃' aaLil ninnʉ, matt' or̃' aaLileekkyʉ pagar̃unnadʉ aDutta per̃umaar̃unnadʉ koND' aaNʉ. kuTTigaLkkʉ avar̃uDe r̃oogam uLLa mattʉ kuTTugaar̃il ninnum idʉ pagar̃unnu. aŋŋine r̃oogam viiTTile matt' aaLugaLkkum uNDaagunnu. r̃oogaaNukkaL pagarnna šeešam ir̃upatteTTʉ divasattin' uLLil r̄oogalekŠaNaŋŋaL kaaNaan ṯuDaŋŋum. pakše r̄oogalekŠaNaŋŋaL kaaNuṉṉaḏinʉ mumbʉ ṯanne ṉiŋŋaLil ṉiṉṉʉ matt' aaLugaLkkʉ r̄oogam pagar̄aam.

ii r̄oogaṯṯinde lekŠaNam čoriččil aaNʉ. niŋŋaL čoriyumpooL ṉagam koNDʉ ṯoli muriyuṉṉu. ii murivil aNukkaL kayaruṉṉaḏʉ koNDʉ čori uNDaaguṉṉu. saaḏaar̄aNeyaayi r̄oogigaL čigalsakkyʉ var̄uṉṉaḏ' ii samayaṯṯ' aaNʉ. ii samayaṯṯʉ šer̄iyaayi ṉookkaaḏ' ir̄uṉṉaal valiya abaṯṯ' uNDaagum. 'nephritis' eṉṉa r̄oogam čoriyil ṉiṉṉ' aaN' uNDaaguṉṉaḏʉ. kaNNinde pooLayilum, mughaṯṯum ṉiir̄u var̄ugeyaaNʉ, ii r̄oogaṯṯinde lakŠaNam. ii r̄oogam eLuppam uNDaaguṉṉaḏʉ kuTTigalkk' aaNʉ.

kuṯṯi vaykkyalum, mar̄uṉṉum, gaLigayum oṉṉum ii r̄oogaṯṯe maattilla. ii r̄oogam var̄uṯṯuṉṉa aNukkaL jiivikkyuṉṉaḏʉ ṉiŋŋaLuDe ṯoliyil aaNʉ. aḏʉ koNDʉ mar̄uṉṉʉ ṯolippur̄aṯṯʉ ṯanne pur̄aṯṯaNam. r̄oogam ṯirttʉ maaruṉṉaḏinʉ, ṉiŋŋaLuDe viiTTil uLLa ellaavar̄eyum čigilsikkyaNam. šer̄iaaya viḏẖam čigilsiččilleŋgil ii r̄oogam maarilla. ii r̄oogam šer̄iyaayi čigilsikkyaan uLLa viḏẖam ñaan paraññʉ ṯar̄aam. aaḏḏyamaayi ṉalla sooppʉ koNDʉ ṯeeččʉ kuLikkyaNam. ḏeeham (šar̄iir̄am) ṉaṉṉaayi ṯuDaččaḏinʉ šeeŠam mar̄uṉṉʉ šar̄iir̄am muRuvan pur̄aṯṯaNam. čoriyuLLa bhaagaṯṯʉ maaṯram poor̄a. aDuṯṯa r̄aNDʉ ḏivasam kuuDi mar̄uṉṉʉ pur̄aṯṯaNam. ii ḏivasaŋŋaLil kuLikkyer̄uḏʉ. ṉaalaam ḏivasam ṉaṉṉaayi sooppʉ koNDʉ kuLikkyaNam. pinne alakkiya vasṯram iDaNam. aḏʉ kaRiññʉ paRaya vasṯraŋŋaLum ṯalayiNayurayum kiDakkavir̄iyum veLLaṯṯil iTTʉ ṯiLappikkyaNam. alleŋgil veyilaṯṯ' iTT' uNakkiyeDukkaNam (uNakkaNam). iniyum eṉḏeŋgilum samšayam uNDeŋgil or̄ʉ dokTarooDʉ čooḏikkyu.

iuNiT paṯṯʉ

FAMILY PLANNING

1. Truly, a Small Family Would Be a Happy Family

a. If Your Child Could Speak
ṉiŋŋaLuDe kuññinʉ samsaar̃ikkyaan kaRiññaal

ñaan ṉiŋŋaLuDe anjʉ kuññuŋŋaLil or̃' aaL aaNʉ. ṉammuDe viiTTile r̃aNDaamaṯṯeyum oDuvilaṯṯeyum kuññʉ ñaan aayir̃uṉṉ' eŋgil eṉṉ' aagrahiččʉ poogugeyaaNʉ. iṉṉʉ ñaŋŋal anjʉ sahooḏar̃i-sahooḏar̃anmaar̃um ammeyum aččanum uLLa or̃ʉ valiya kuDumbam aaNʉ. aahaar̃aṯṯinum, vasṯraŋŋaLkum, mar̃uṉṉinum, paDiṯṯaṯṯinum vaLar̃e paNam veeNam. aḏin' or̃ʉ vaRiyum illa. ammekkyʉ jiiviḏam or̃ʉ bhaar̃am aayir̃ikkyuṉṉu. ii kaŠTTappaaDugal koNDʉ aččande aar̃ogyam vaLar̃e ṉašičč' ir̃ikkyuṉṉu.

Notes:

(1)	/. . . anjʉ kuññuŋŋaLil or̃' aaL. . ./	one of five children
(2)	/. . . aagrahiččʉ poogugeyaaNʉ/	(I) wish very much; (I) really wish
(3)	/. . . ṉašičč' ir̃ikkyuṉṉu/	. . . is going to ruin

b. If the Wife Spoke Her Thoughts Openly
bhaar̃yeyuDe vijaar̃aŋŋaL ṯuraṉṉ' paraññaal

ende kallyaaNam kaRiñña kaalaṯṯʉ ñaan vaLar̃e saṉḏooŠam aa'yir̃uṉṉu. ñaŋŋaLkk' aaḏḏyaṯṯe kuññʉ uNDaayappooL ñaan vaLar̃e saṉḏooŠičču. aḏʉ kaRiññ' aaNʉ peNkuTTi uNDaayiḏʉ. appooL ñaŋŋaLuDe saṉḏooŠaṯṯinʉ adir̃' illaaḏ' aayi. pinniiḏʉ kuññuŋŋaL veeNam eṉṉʉ ñaan aagrahiččilla. pakše iṉṉʉ ñaŋŋaL eeRʉ peer̃' uNDʉ. ñaŋŋaLkʉ r̃aNDʉ kuTTigal uNDaayir̃uṉṉa kaalaṯṯekkaaL saṉḏooŠam ippooL kurav aaNʉ. kurañña var̃avum, kuuDiya vilayum kuuDi aayappoL kaRiññu kuuDaan viŠamam aayi. t̲iirččeyaa'yum čeriya kuDumbam san̲d̲oošam uLLa kuDumbam aa'yir̃ikkyum.

Notes:

(1)	/kuuDi aa'yappooL/	taken together; added together
(2)	/kaRiññu kuuDaan/	to get along; to make ends meet
(3)	/aa'yir̃ikkyum/	would be

ende kalyaaNam kaRiñña kaalat̲t̲ʉ
ñaan vaLar̃e san̲d̲oošam aa'yir̃un̲n̲u

c. If The Man Himself Were to Speak

aa manušan tanne samsaar̃ikkyugeyaaNeŋgil

ñaan nalla aar̃oogyam uLLa or̃' aaL aa'yir̃unnu. ñaan sandooŠavaan aayir̃unnu. viŠamaŋŋaL ñaan ariññ' ir̃unnilla. ennaal innʉ kada neer̃e maričč' aaNʉ. anjʉ kuññuŋŋaLe tiitti poottaNam. pinne ñaŋŋaL r̃aNDʉ peer̃um. itra kurañña var̃avʉ koNDʉ eŋŋine jiivikkyum. ende bhaar̃ya divasam muRuvan or̃' aDimaye poole veela čeyyunnadʉ kaaNunnadʉ tanne enne veedanippikkyunnu. avaLuDe aar̃oogyavum moošam aagunnu. ñaŋŋaLuDe kuDumbam čerud' aayir̃unneŋgil enn' aagrahikke'yaaNʉ. tiirččeyaa'yum čeriya kuDumbam sandoošam uLLa kuDumbam aayir̃ikkyum.

Notes:

(1)	/sandooŠavaan/	a happy man (/sandooŠava/ plus masc. suffix /an/)
(2)	/inna kada neer̃e maričč' aaNʉ./	Now the story is just the opposite.
(3)	/tiitti poottaNam/	must feed and raise
(4)	/kaaNunnadʉ tanne enne veedanippikkyunnu/	Just the sight (of her) gives me pain.
(5)	/aagrahikkye'yaaNʉ/	a contraction of /aagrahikkyugeyaaNʉ/

d. Permit Us to Speak

ñaŋŋaL or̃ʉ kaar̃yam parayaTTe?

niŋŋaLkkʉ vaLar̃e adigam prešnaŋŋaL uNDʉ. idin' ellaam kaar̃aNam ñaŋŋaL paraññadʉ keeLkkaattad' aaNʉ. kurañña pakŠam niŋŋaLuDe kuDumbattinde eNNam kuTTaade ir̃ikky'eyeŋgilum čeyyaam.

Notes:

(1)	/ñaŋŋaL paraññad̲ʉ keeLkkaat̲t̲ad̲' aaNʉ/	You haven't been listening to what we've been saying. (/ñaŋŋaL/ here refers to the people who are pushing Family Planning.)
(2)	/kurañña pakšam... eŋgilum/	at least
(3)	/ir̃ikky'e/	contraction of /ir̃ikkyuga/ "to be"

2. The Loop (/luuppʉ/)

st̲riiyuDe garbapaat̲rat̲t̲il iDun̲n̲a or̃ʉ plaast̲ikkʉ saad̲anam aaNʉ, luuppʉ. appareešan kuuDaad̲e, koraččʉ miniTTʉ koNDʉ, or̃ʉ DaakTarkkʉ luupp' iDaan kaRiyum. ad̲ʉ st̲aanat̲t̲' ir̃ikkyun̲n̲' at̲ra kaalam st̲riikkyʉ garbam uNDaagilla. eppooL veeN' eŋgilum DaakTarkkʉ eLuppat̲t̲il ad̲ʉ maattaanum kaRiyum. luupp' ubayoogaččaal veed̲aneyum asugavum on̲n̲um uNDaagilla.

Notes:

(1)	/ad̲ʉ st̲aanat̲t̲' ir̃ikkyun̲n̲' at̲ra kaalam/	"as long as it is in position"
(2)	/... eLuppat̲t̲il ad̲ʉ maattaanum kaRiyum/	"... can as easily remove it"

3. *Sterilization (/kuTTigaL uNDaagaad̲' ir̃ikkyaan uLLa appareešan/)*

iniyum kuTTigal on̲n̲um veeND' en̲n̲ʉ bhaar̃yeyum bhart̲t̲aavum oraččʉ kaRiññaal or̃' appareešan koND' id̲ʉ saad̲ikkyaam.

a. Male

pur̃ušanʉ čeyyun̲n̲a appareešanʉ 'vaśectomy' en̲n̲' aaNʉ peer̃ʉ. id̲ʉ saar̃am illaat̲t̲a or̃ʉ appareešan' aaNʉ. pur̃uša biijam var̃un̲n̲a čeriya kuRalugaL keTTi, ad̲inde or̃ʉ bhaagam murikkyun̲n̲u. ii appareešanʉ pat̲t̲ʉ pad̲inanjʉ miniTTʉ maat̲ram mad̲i. or̃ʉ d̲ivasat̲t̲'e višramam kaRiññʉ pad̲avaayi uLLa jooligaL čeyyaam. kuTTigal uNDaagugeyilla en̲n̲' allaad̲e ii appareešan koNDʉ veer̃e or̃ʉ vit̲yaasavum uNDaagilla. sugaanubavuŋŋaLkk' or̃u kuravum uNDaagilla.

pakŠe ii appareešan kaRiññʉ, aDut̲t̲a muun̲n̲ʉ maasat̲t̲eekkyʉ kuTTigaL uNDaagaan iDayuNDʉ. ad̲ʉ koNDʉ ii muun̲n̲ʉ maasatteekkyʉ veere en̲d̲eŋgilum vaRi n̲ookkeeNDad̲ aaNʉ. ad̲inʉ šeeŠam peeDikkyaan illa.

Notes:

(1) /uNDaagaad̲'/ see /-aad̲e/ in glossary.

(2) /iniyum kuTTigaL on̲n̲um veeND' en̲n̲ʉ . . . oraččʉ kaRiññaal. . ./
"If (they) firmly believe that no more children are wanted. . ."

(3) /d̲ivasat̲t̲'e/ is a contraction of /d̲ivasat̲t̲ile/

(4) /or̃ʉ kuravum . . . illa/ "not diminished at all"

(5) /muun̲n̲ʉ maasat̲t̲eekkyʉ/ "for three months"

b. Female

st̲riikkyʉ čeyyun̲n̲a appareešan it̲rayum eLuppam alla. id̲in' eTTʉ pat̲t̲ʉ d̲ivasam aašupat̲ri' t̲aamasikkyeeNDi var̃um. en̲n̲aal veere or̃ʉ kuRappavum id̲ʉ koND' uNDaagilla.

Notes:

(1) /aašupat̲ri'i/ a contraction of /aašupat̲riyil/

(2) /t̲aamasikkyeeNDi var̃um/ "will have to stay . . ."

4. *Sheath (/ura/)*

vaLar̃e kaTTi kuraññ' rabbar koND' uNDaakkiya id̲ʉ pur̃ušanmaarkk' uLLad̲' aaNʉ. id̲ʉ vaLar̃e aaLugaL ubayoogikkyun̲n̲uNDʉ.

ubayoogikkyun̲n̲ad̲inʉ mumbʉ urayil čeriya ooTTa vallad̲am uNDo ennʉ veLLam oRiččo uud̲i veerppiččo n̲ookkaNam. ura iDumpooL ad̲il kaattʉ t̲iir̃e uNDaager̃ud̲ʉ. or̃oon̲n̲um or̃ikkyal maat̲rame ubayoogikkyaav'u.

Notes:

(1) /or̃oon̲n̲um or̃ikkyal maat̲rame ubayoogikkyaavu./ "Each one should be used only once."

(2) /ubayoogikkyaav'u/ is a contraction of /ubayoogikkyaavuLLu/.

5. *Rhythm Method or Safe Period (/sur̃akšid̲a kaalam/)*

maasa mura anusar̃ičču garbam uNDaagaan iDa illaat̲t̲a kure d̲ivasaŋŋaL uNDʉ. ii d̲ivasaŋŋaL kaNakkʉ kuuTTi kaNDʉ piDiččʉ appooL maat̲ram sugaanubavaŋŋaLil eerpeDuga. en̲n̲aal id̲ʉ eppooRum šer̃iyaagaNam en̲n̲' illa. id̲ʉ maarpaappa poolum anuvad̲iččiTT' uLLad̲' aaNʉ.

Notes:

(1) /maasa mura/ "menses" ("monthly regularity")

(2) /kaNakkʉ kuuTTi kaNDʉ piDikky-/ "to figure out," "to calculate"

(3) /id̲ʉ eppooRum šer̃iyaagaNam en̲n̲ illa./ "This doesn't always work out."

6. *For More Information*

kuDumbaasuut̲raNat̲t̲e patti kuuDud̲al vivar̃aŋŋaL ariyaan or̃ʉ vaRiyuNDʉ. ad̲inʉ n̲i̲ŋŋaL'De aDut̲t̲' uLLa kuDumbaasuut̲raNa keen̲d̲r̃at̲t̲il poo'yaal madi. alleŋgil praad̲h̲amiga aar̃oogya keen̲d̲r̃at̲t̲il poo'yaalum mad̲i.

iuNiT pad̲inon̲n̲ʉ

NUTRITION

The following list of foods found in Kerala, together with the nutritional values of many of them, has been adopted from one prepared by Diane Dickerson, PCV, India XX.

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
1. Cereals and Grains									
aři	dehusked rice, raw or parboiled								
paččaři uNakkalaři	dehusked rice, raw					.21			
puRukkalaři	dehusked rice, parboiled					.27			
avilʉ	rice flakes					.21			
poři, malařa	rice, puffed (popped rice seeds, like popcorn)					.21			
good̲ambʉ	whole wheat					.45			
maavʉ	flour								
good̲ambʉ maavʉ good̲ambʉ poDi	whole wheat flour					.49	.49		
ameeřikkan maavʉ	wheat flour, white (refined)					.12			
řava	cream of wheat					.12			

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
vermiseli	vermiccelli, a very thin spaghetti made of /ameer̃ikkan maavʉ/					.19	.27		
kuuvaragʉ	a small millet								748
2. Pulses and Legumes									
kaDala	chick pea (Bengal gram)					.30	.30		
kaDala varat̲t̲ad̲ʉ pori kaDala	chick pea, roasted (Bengal gram, roasted, sold like popcorn in markets)					.20	.20		
kaDala par̃ippa	chick pea (Bengal gram) roasted and split					.48	.48		
payarʉ	pea, cow pea	.24					.50		
čeru payarʉ	green gram (little "small pea")	.24					.47		
masura payarʉ	lentil	25.1					.45		299
paTTaani payarʉ	dried peas	19.7					.47		235
uRun̲n̲ʉ	black gram (used for /id̲li, d̲ooša, waDa, etc./	24.0				.42	.42		

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I. U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I. U.)
mudiřa	horse gram (flat, small, oval, brownish)	20.0	287				.42		
tuvara	red gram (used for /saambaar/)	22.3					.45		
soya biin	soya bean	43.2							
3. Leafy Vegetables, Tubers, Cucubits, etc.									
čiira kiira	a leafy vegetable		800	22.9	5,940				
agatti kiira	a variety of /čiira, kiira/, leafy vegetable		1,130		9,000		.21?	169	
murinya ila	green leafy veg. Drumstick (so-called because leaves look like very large drumstick)		440		11,300			220?	
čeembila	colocassia leaves, a leafy veg.		1,546		23,000				
payattila	cowpea leaves								
muTTa koos	cabbage								
vaRappiNDi	plantain (banana) stem								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
uLLi taNDu	onion stalks, leeks					.23			
pačča kattamalli	coriander (leaves & young shoots, used as flavoring in curries)				11,530	.22			1,077
kari veppila	curry leaves (flavoring for curries)		830		12,300		.21		
uluva	fenugreek (seed used for flavoring)	26.2	360		6,450	.34	.34		135
pudiyana	mint								
čeembu	colocassia (tuber, used in many /kuuTTaan/)								
saboola	large onion								
muLLaŋŋi	radish, red or black								
muLLaŋŋi ila	radish leaves						.35	106	
muLLaŋŋi taNDu	radish stalks				18,600			103	
čakkara kiRaŋŋu	sweet potato								
kaaččil	large yam, elephant yam								
čeenna	variety of yam								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
mařaččiini (S. Trav.) čiini (S. Trav.) kappa (KaTTayam area) puuLa kiRaŋŋʉ (Cochin and Malabar)	tapioca, casava					.23 (dried chips)			
kumbalaŋya	ash gourd								
paavakkyʉ (Trav.) kaippakkyʉ (Malabar)	bittergourd			1.8					
vaRuḏanaŋya	egg plant, brinjal								
čuřakkya	bottle gourd								
piiččiŋya	ridge gourd (green, longish oval, with longitudinal furrows)								
paDavalaŋya	snake gourd (green, very long—up to 3 ft. used in /kuuTTaan/)								
maṯṯeŋya	pumpkin								
ṯakkaali ṯakkaalikkya	tomato								
valařikkya	cucumber (much larger than Amer. variety)								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B$_1$ (mg.)	Vit. B$_2$ (mg.)	Vit. C (mg.)	Vit. D (I.U.)
muriŋikkya	drumstick fruit (looks like large drum-stick)								
veNDakkya	okra, ladies finger								
avar̃akkya	broad bean								
kot̲t̲avar̃a	cluster beans (grow in a cluster								
4. Nuts, Oil seeds, Spices									
bad̲aam	almond	20.8							
aNDi	nut, kernel								
paraŋŋiyaNDi kašuvaNDi	cashew nut	21.2				.63			
nilakaDala	peanut, ground nut	26.7				.90	.32		224
eLLʉ	gingelly seed (seasoning, also a sweet is made from it)	18.3	1,450						

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B$_1$ (mg.)	Vit. B$_2$ (mg.)	Vit. C (mg.)	Vit. D (I.U.)
kaDuga	mustard seed (seasoning of almost all /kuuTTaan/)	22.0	490			.65			
eelakkya	cardamom (fruit)					.22			1,550
eelat̲t̲ari	cardamom seeds (seasoning)								
graambu (Trav.) karayaambu (Mal.)	clove								
kot̲t̲ambaalar̃i kot̲t̲amalli	coriander					.22 (leaves)	.22		135 (leaves)
jiir̃agam	cumin (seed)	18.7	1,080	31.0		.55	.55		1,161
ayamood̲agam oomam	small seeds, extracts given to babies for stomach disorders								
kurumuLuga	pepper, black								
paččа muLuga	green peppers, green chillies					(dried) .93		111	
kappal muLuga	red pepper (seasoning for most /kuuTTaan/)					.19	.43		
jaad̲ippat̲ri	mace								
jaad̲ikkya	nutmeg								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I. U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I. U.)
maññal	turmeric (yellow, used in most /kuuTTaan/)								
veLLuLLi veLLuttuLLi	garlic								
iñji	ginger								
puLi vaalanpuLi	tamarind (gives sour taste, used in /saambaar, řasam/)		(dried pulp) 1,485						
5. Fruits and Fruit Products									
vaaRa paRam	small banana								
vaRakkya	unripe small banana, plantain								
neendra paRam (Mal) eetta paRam (Trav)	large ripe banana								
neendrakkya (Mal) eettakkya (Trav)	large unripe banana								
čeŋkaadali	small red banana								
čakka bilaatti čakka siima čakka	jack fruit bread fruit								
peeřakkya	guava							212	
pačča maaŋŋa	unripe mango								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
maampaRam paRutta maaŋŋa	ripe mango				4,800			40	
oomakkya	papaya						.33		
kaydaččakka pir̃uttiččakka (S. Trav)	pineapple					.20			
maadala paRam maadala naaraŋya	pomegranate								
mundir̃iŋya	grapes								
kuruvillaamundir̃iŋya kismis	raisins (1st, lit. "seedless grapes")								
paraŋŋi maaŋŋa kašu maaŋŋa	cashew fruit								
iinda paRam	dates								
taNNiir mattan	water melon								
čeru naaraŋya	lime (little small citrus)								
6. Fish									
manaŋŋu	anchovy								
karimiin	big, flat fish								
čamban	goggler			8.0					
valattaan	ox eyed herring	20.3	6.3						
matti	herring	20.3	429						

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B$_1$ (mg.)	Vit. B$_2$ (mg.)	Vit. C (mg.)	Vit. D (I.U.)
mat̲t̲i	sardine		1,072						
ayla	mackeral	18.9							
čemmiin	prawn, shrimp	20.8 (muscle)	572	9.4					
t̲iraNDi	very long tailed sea fish	16.9							
saraavʉ	shark								
aavooli	pomfret	17.0							
var̃aal	fresh water fish, 1 to 2 ft. long								
čeerumiin	fresh water, small, found in muddy places								
7. Meat and Dairy									
maaTTeračči	beef	22.6				.15			
kooRiyeračči	chicken meat								
aaTTeračči	goat meat (called "mutton" in India)	18.5				.18			
pan̲n̲iyaeračči	pork	18.7							
t̲aaraaveračči	duck meat	21.6							
t̲aaraa muTTa	duck egg	13.6					.35		

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B$_1$ (mg.)	Vit. B$_2$ (mg.)	Vit. C (mg.)	Vit. D (I.U.)
pašuvam paal	cow's milk	20.1 (whole)							
er̃uma paal	buffalo milk	14.6 (whole)							
aaTTin' paal	goat's milk								
mulappaal	human milk (breast milk)								
paal poDi	milk, powdered	38.0 (skim)	1,370 (skim)			.45 (skim)	1.64 (skim)		
t̲ayyarʉ	yoghurt, sour cream, curds								
moor̃ʉ	buttermilk								
8. Miscellaneous									
aDakkya paakkʉ kaamuga	areca nut, betel nut								
kuuvappoDi	arrow root powder								
veTTila	betel leaves								
eLam t̲eeŋŋa kar̃ikkyʉ	tender coconut, green coconut								
eLan̲ n̲iir̃ʉ kar̃ikkyum veLLam	milk (water) of the green (tender) coconut								

Malayalam	English	Protein (gm.)	Calcium (mg.)	Iron (mg.)	Vit. A (I.U.)	Vit. B_1 (mg.)	Vit. B_2 (mg.)	Vit. C (mg.)	Vit. D (I.U.)
miineyya miineNNa	cod liver oil								
pappaDam	very thin, deep fried wafer made of black gram flour and rice flour								

iuNiT pandr̃aNDʉ

POULTRY AND AGRICULTURE

*I. Useful Poultry Expressions**

1.	ii kooRi vaLar̃e muTTayiDum.	This hen will be a good layer.
2.	ii kooRi vaLar̃e muTTayiDun̲n̲uNDʉ.	This hen is a good layer.
3.	ii kooRi muTTayiDun̲n̲illa.	This hen gives no eggs.
4.	muTTa veLLam koNDʉ kaRuger̃ud̲ʉ.	The egg must not be cleaned with water.
5.	minukkʉ kaDalaas' aaNʉ muTTa vrut̲t̲iyaakkaan n̲allad̲ʉ.	Sandpaper is a good thing for cleaning eggs.
6.	muTTa vrut̲t̲i aa'yir̃ikkyaan kuuDʉ vrut̲t̲iyuLLad̲' aa'yir̃ikkyaNam.	To keep the eggs clean the nest must be clean.
7.	muTTa uDayaad̲' (poTTaad̲') ir̃ikkyaan kuuTTil kure kaTTiyuLLa pult̲aTTʉ veeNam.	To keep the eggs from breaking the (grass) litter in the nest must be quite thick.
8.	peDakkooRikkyʉ d̲iinam aaNʉ.	The hen is sick.
9.	puuvankooRikkyʉ d̲iinam aaNʉ.	The rooster is sick.
10.	id̲inʉ krumiyuNDʉ.	It has worms.
11.	ii krumigaL maNNiin̲n̲ʉ var̃un̲n̲u. (/maNNil n̲in̲n̲ʉ/)	These worms come from the soil.
12.	maNNiin̲n̲ʉ t̲innun̲n̲ad̲u koND' aaNʉ ii kooRikkyʉ d̲iinam van̲n̲ad̲ʉ.	The bird became ill because it eats from the soil.
13.	kooRigaLe or̃ʉ n̲alla kuuTTil iDaNam.	The chickens should be housed (put) in a good poultry house (nest).
14.	kooRikkuuDʉ n̲alla vrut̲t̲iyuLLad̲um uNaŋŋiyad̲um aa'yir̃ikkyaNam.	The poultry house should be clean and dry.

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*Adapted from a list prepared by Tom Ahrens, P.C.V., India, and P. O. Varghese.

15.	vaykkyoolṯaTTin' aar' inj' eŋgilum kaTTi uNDaa'yir̃ikkyaNam.	The (straw) litter should be at least six inches deep (thick).
16.	r̃oogam var̃aaḏ' ir̃ikkyaan aḏ' uNaŋŋiyaaḏ' aa'yir̃ikkyaNam.	To prevent disease it must be dry.
17.	umi koNDo, vaykkyoolʉ koNDo, kar̃imbʉ pišaDʉ koNDo, ṯaTT' uNDaakkaam.	The litter (floor) can be made with rice husk, (or) with straw, (or) with sugar cane pulp.
18.	kooRi kuuDinʉ ṉalla kaatt' ooTTam uNDaa'yir̃ikkyaNam.	The chicken house should have good ventilation.
19.	eppooRum ṉalla veLLam koDukkaNam.	Fresh (good) water should be given at all times.
20.	čuuDʉ kaalaṯṯʉ kooRikkuuDʉ kooRigaLe čuuDiiṉṉʉ r̃akŠikkyaNam. (/čuuDil ṉinnʉ/)	In the summertime, the poultry house should protect the chickens from the heat.
21.	meeččil kuur̃akky' eTT' injʉ khanam (kaTTi) veeNam.	The thatched roof should be eight inches thick.
22.	ellaa jenalum kambi vala koND' aDakkyaNam.	All the windows must be covered (closed) with wire netting.
23.	eli, paambʉ, pakŠi, iva keeraaṯṯa poole kambi vala čeruḏ' aa'yir̃ikkyaNam.	To keep rats, snakes and birds and such things from entering the wire netting should be small.
24.	valakkaNNigaLkk' ar̃a injʉ, alleŋgil or̃' inj' eŋgilume valippam aagaav'u. (/e . . . uLLu/)	The mesh should be 1/2 inch (size), if not, at least one inch.
25.	ii kooRikkyʉ "Coccidiosis" inde ḏiinam aaNʉ.	This chicken has Coccidiosis disease.
26.	kooRigaLkkʉ "Ranikhet" ḏiinam aaNʉ.	The chicken has Ranikhet disease.
27.	ii ḏiinaṯṯinʉ beeḏam kiTTilla.	For this disease there is no cure. (you won't get a cure)

28.	"Ranikhet" d̲iinam var̃aad̲' ir̃ikkyaan anj' aar' aRčč' aaya kooRi kuññuŋŋaLe kut̲t̲i vaykkyaNam.	To prevent Ranikhet disease five to six week old chicks should be vaccinated.
29.	sugam illaat̲t̲a kooRiye kuuTTat̲t̲il n̲innʉ maattaNam.	The sick chicken should be removed from the flock.
30.	peTTen̲n̲ʉ (veegat̲t̲il) suukkeeD' uLLa kooRiye kuuTTat̲t̲iinʉ maattaNam.	Immediately the sick chicken should be removed from the flock.
31.	veLLat̲t̲ilo t̲iittiyilo mar̃un̲n̲ʉ koDukkaNam.	Give medicine in the water or in the food.
32.	r̃oogam var̃aad̲' ir̃ikkyaan kooRigaLkkʉ n̲alla veLLavum, n̲alla t̲iittiyum, vrut̲t̲iyuLLa kuuDum aavašyam aaNʉ.	To prevent disease, the chickens need fresh water, good food, and clean housing.
33.	id̲' ellaam čeyd̲aal kooRi kruši laabham aa'yir̃ikkyum.	If you do all these things chicken farming can be profitable.

II. Some Useful Agricultural Terminology

t̲uumba (noun)—a tool similar to a hoe, but having a broader and longer blade and a shorter handle; used with a chopping motion for digging rather deep holes

mamveTTi (noun)—synonym or near synonym of /t̲uumba/; sometimes a /mamveTTi/ has a shorter handle than a /t̲uumba/

ar̃ivaaL (noun)—sickle, used for harvesting rice paddy

kalappa (noun)—plough; usually pulled by bullocks, used for ploughing paddy (rice) fields

ur̃alum ulakkayum (noun)—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder

ur̃al (noun)—the "mortar" part of the /ur̃alum ulakkayum/; shaped like a deep bowl, usually made of stone

ulakka (noun)—the "pestle" part of the /ur̃alum ulakkayum/; a thick heavy stick about 5 ft. long with metal at either end; while standing upright it is grasped in both hands, repeatedly lifted and brought down, thus crushing the grain in the /ur̃al/

n̲ilam (noun)—earth, soil

n̲ilam uRu-; n̲ilam uRud̲u (verb)—to plough (the earth)

n̲aD-; n̲aTTu (verb)—to plant (applies to seeds, seedlings, trees)

vid̲akky-; vid̲ačču (verb)—to plant (applies to seeds only)

vit̲t̲ʉ (noun)—seed

čeDi (noun)—seedling

pariččʉ n̲aD-; pariččʉ n̲aTTu (verb)—to transplant (to pull out and plant)

parikky-; paričču (verb)—to pull out; to pick

pariččʉ n̲aDiil (noun)—transplanting

veLLam viD-; veLLam viTTu (verb)—to let in water (refers to a method of irrigation used in rice culture)

koyy-; koyd̲u (verb)—to reap; to harvest

koyit̲t̲u kaalam (noun)—harvest season

iuNit padimuunnʉ

PROVERBS AND SAYINGS

These proverbs, in addition to being good vocabulary builders and highly useful phrases for dealing with Malayalis, will also give you some insights into Malayalam culture.

I. Proverbs

1. aNDiyo muuttadʉ, maavo muuttadʉ?
   Is the mango seed or the mango tree the elder?
   (Which came first, the chicken or the egg?)
2. kaamattinʉ kaNNilla.
   Love has no eyes.
3. eRudiya vidhi aRudaal maayumo?
   If you weep over the fate that is written, will it be erased?
4. kar̃ayunna kuTTikkyee paalʉ kiTTu'u. (/kiTTugeyuLLu/)
   Only the child who cries gets milk.
5. aaRam ariyaade kaal' iDer̃udʉ.
   Don't put your feet in without knowing the depth.
   (Look before you leap.)
6. ir̃ikkyum kombʉ veTTar̃udʉ. (/ir̃ikkyum/ = /ir̃ikkyunna/)
   Don't cut off the branch you're sitting on.
7. uppu tinnavan veLLam kuDikkyaNam.
   He who eats salt will have to drink water.
   (As ye sow, so shall ye also reap.)
8. kaNNinde kuttam kaNN' ariyumo?
   Does the eye know the defect of the eye?

9. t̲iiyillaad̲e pugayuNDaagumo?

Without fire, can there be smoke?

10. akkar̃e n̲i'kkumpooL ikkar̃e pačča.

When you stand on the other shore, this shore looks green.

11. agat̲t̲e aRagʉ mughat̲t̲' ariyaam.

Inner beauty can be seen on the face.

12. aDakkya maDiyil vaykkyaam, kamug' aayiyaalo?

You can put a betel nut in your pocket, but if it's a betel nut tree?

13. aDikky' aDi, vaDi miččam.

Blow for blow, only the stick remains.

14. aDikkyaat̲t̲a maaDʉ paNiyilla. (/paNiyugayilla/)

A bullock that isn't beaten won't work.

15. ad̲igam aa'yaal amrud̲avum višam.

If in excess, even the nector of the gods is poison.

16. ar̃amana r̃ahassyam aŋŋaaDiyil par̃assyam.

Palace secrets are common knowledge in the market place.

17. alppan' art̲ham kiTTiyaal art̲har̃aat̲riyilum kuDa piDikkyum.

If a pauper gets rich he'll sport an umbrella even at midnight.

18. aayir̃am peer̃e kon̲n̲avan, ar̃a vaid̲hyan.

The killer of a thousand men is half a physician.

19. ir̃un̲n̲iTTee, kaalʉ n̲iiTTaav'u. (/n̲iiTTaam uLLu/)

Only after sitting down can you stretch your legs.

20. ila muLLil viiNaalum, muLL' ilayil viiNaalum, ilakky' aa' keeDʉ.

If the leaf falls on the thorn or if the thorn falls on the leaf,
it's the leaf that gets hurt.

21. ella'r̃um pallakkil ir̃un̲n̲aal čumakkyun̲n̲ad̲' aar̃ʉ?

If everybody sat in the palanquin who would carry it?

22. oṯṯ' ir̃uṉṉaal, paṯṯʉ balam.

If united, tenfold strength.

23. or̃ʉ kaLLam marakkyaan ombaḏʉ kaLLam.

To cover up one lie (it takes) nine lies.

24. kaDugʉ čoor̃uṉṉaḏʉ kaaNum, aana čoor̃uṉṉaḏʉ kaaNilla.

One will notice the loss of a mustard seed but not the loss of an elephant.

25. kaakka kuLiččaal kokk' aagumo?

If a crow takes a bath will it become a crane?

26. kaakkakkyum ṯankuññʉ, ponkuññʉ.

Even to the crow, one's own child is a golden child.

27. kaar̃yam kaaNaan kaRuḏakkaalum piDikkyum.

To see his end (accomplished) one would even bow down and touch the feet of a jackass.

28. kur̃akkyum ṉaaya kaDikkyillo (/kur̃akkyum/ = /kur̃akkyuṉṉa/)

The barking dog doesn't bite.

29. čaviṯṯiyaal kaDikkyaaṯṯa paamb' uNDo?

If you stamp (on it), is there any snake that won't bite?

30. čeer̃a ṯinnuṉṉ' ṉaaTTil čeṉṉaal ṉaDuṯṯuNDam ṯinnaNam.

If you go to a snake-eating country, you should eat the middle piece.

31. ṯoTTiyile šiilam čuDala var̃e.

The habits of the cradle (are with you) till the funeral pyre.

II. Sayings

1. paRuṯṯa čakkayil iičča poole
   like flies on a ripe jack fruit

2. eřiyuṉṉa ṯiiyil eNNa oRičča poole
   like pouring oil on a burning fire

3. kaLLande kayyil ṯaakkoolʉ koDukkuṉṉa poole
   like giving your keys to a thief

4. kuḏiřakkyʉ kombu koDuṯṯa poole
   like giving horns to a horse

5. kuřaŋŋinde kayyil puumaala koDuṯṯa poole
   like giving a garland of flowers to a monkey

6. čařaṯṯil poDiñña ṯiikkoLLi poole
   like a hot coal covered by ashes

7. uřal čeṉṉʉ maḏḏhaLaṯṯooDʉ saŋgaDam parayuṉṉa poole
   like the mortar going and telling its troubles to the drum
   (The /maḏḏhaLam/ is a type of drum that is beaten on both ends
   while the /uřal/ receives blows on one side only.)

APPENDIX I

Suggestions for Continued Learning in Kerala

First off, remember that you should be working at language all the time, not just in the time slot set aside for formal learning with your tutor. You'll learn by talking with and listening to your servant(s), shopkeepers, neighborhood children, your co-workers, by listening to the radio, learning songs and a multitude of other activities that involve *Communication*.

If you want tutors, get individual tutors. Volunteers in the field have found this much more efficient than a "class" approach of two to four volunteers studying together under one tutor. Different people learn at different rates of speed and more attention can be paid to individual needs and problems.

Your tutor does not necessarily have to be the best educated man in the area. A much more important consideration is that he or she be a person who can understand for what purposes you need Malayalam and will give you that kind of language. For many Malayalis "to know Malayalam" means to know that *style* of Malayalam used for writing, giving speeches, etc. This style is marked by a large number of high-flown, Sanskrit-derived words and complicated sentence structures. This style is much too difficult for you at this point and furthermore you have no need for it. What you need to learn is the simple everyday speech of the common people of your area.

This means work on vocabulary particular to your dialect and technical field and work on *comprehension* of the rapid, highly contracted style commonly spoken in many parts of the state. For the most part the grammar you learned in Part I of the text should stand you in good stead. When you do encounter a new form and want to learn it, elicit examples of the form from your tutor or some other native speaker in the manner you learned during the training program (Field Exercises).

At some point very early in your stay review with your tutor Part I of the text and any other materials you may have covered in training. This has a number of advantages over starting right off with new materials.

It teaches your tutor what you know already—and it shows him you do know something. After finishing the review he will have a better idea of where and how to go from there.

It introduces you somewhat painlessly to the dialect and speech habits of your region. (Be sure to choose a tutor who is native to your area.) As he becomes familiar with your desire and need to learn the natural speech of your area, you can instruct him to tell you when different words are more common than the ones in the text.

A most important aspect of learning the speech of your area is to get the tutor to speak naturally and fluently with you—not word by word. As you should know well by now, words can sound completely different in a sentence than when pronounced individually.

You will probably have to insist that your tutor speak naturally and fluently since the instinct to be a "teacher" and to enunciate everything very clearly is quite strong in anything that resembles a classroom situation. This would be fine if you could also get the man on the street to enunciate clearly but 19 times out of 20 he'll simply raise his voice when he finds he's not being understood, without slowing down a particle. So you have to get your tutor to talk that way, too.

Coming back to reasons for reviewing the text book first—it will be much easier to convince your tutor to teach the normal speed if you are able to understand him and repeat after him with some ease and fluency.

Another very good reason is that you need a review. By the time you reach Kerala, get settled, find a tutor, etc., you will have been away from your intensive studies for at least a month. A lot can be forgotten in one month. Furthermore, you learned all that you know in a very short period of time. Things really haven't had time to "stick." You will probably find during the review that many things you understood before only vaguely now make all the sense in the world. Also, words and structures which don't come readily now, even though you have "learned" them, will become fixed with this review. Some of you will want to spend much more time at this review than others—another reason for individual tutors.

Chances are you will have already worked out some simple presentations in Malayalam on topics within your technical area. Review these and try them out. Then revise them and make out new ones based on the local technical and linguistic conditions where you're stationed. Part II of the book is intended to serve you in this regard. iuNiT eTTʉ contains many conversations on a wide variety of every-day living and travel situations. The other units in Part II contain sample materials in the technical areas in which P.C.V.'s have commonly worked. Some of these were edited and simplified from Government of Kerala publications. Others have been adapted from materials produced by volunteers themselves. You will find much useful technical vocabulary in these, as well as hints on how to best talk about some of the more delicate subjects.

New vocabulary in Part II is quite extensive, but by this time you have learned the basic grammar of the language. Your next big task is to rapidly expand your vocabulary. You should be quite familiar by now with the pronunciation of Malayalam so that learning new words will be easier than at first.

As you live and work in Kerala you should be paying close attention to the language you are hearing around you. Get in the habit of carrying a notebook—and be sure to use it! Make notes of new words you learn during your work day. Set aside an hour or so per day specifically for reviewing your notebook. In addition to keeping notes on new words you encounter and want to learn you should note down situations in which you were not able to express yourself. Then get your tutor or some other native speaker to tell you what you could have said.

If you are lucky enough to have a tape recorder with you, record the speech of area people conversing with one another (your servant, people talking in the tea shop or primary health center, your Malayali co-workers at work, etc.). Listen to the tapes with your tutor and have him explain things you don't understand. (The additional grammar notes in Appendix III might be helpful here.) Then, after you know about what is being said, listen to the tapes over and over again for practice in comprehension. This is an invaluable exercise for comprehension and learning the forms and vocabulary peculiar to your dialect area.

Your tutor can also help you with any speeches you may want to give. It's best, however, not to ask your tutor to actually prepare a talk for you. Firstly, you know what you want to say and need practice in figuring out how to say these things. Secondly, he may tend to write them in the literary style.

May we repeat, the style of Malayalam used in formal speaking and writing differs considerably from the colloquial. Not until you have gained a good command of the colloquial style should you begin cultivating the more formal style. Villagers enjoy very much the *sound* of the elegant Sanskrit words in literary Malayalam but, by and large, they understand relatively few of them. You could impress them by using high-flown words and expressions, but at the same time you would set yourself apart from them. It is only by using the common man's own language that you can hope to get close to him. It is this intimacy which will bring untold rewards, both in your effectiveness as a volunteer and the affection and friendship which the villager offers those who share his daily toils, joys and sorrows.

APPENDIX II

The Malayalam Writing System

Although learning to read and write Malayalam has not been included as an integral part of this text the authors do feel that a knowledge of the Malayalam script is important to your functioning well in Kerala. It is important to your feeling comfortable in a country where most signs are in Malayalam and to your image in a country where literacy is highly respected. Moreover, it is a great boon to learning new vocabulary.

How to go about it:

We suggest that you learn thoroughly the symbols in Tables I and II first. These are the most commonly used letters in Malayalam. Table I has the most common consonants, double consonants and consonant clusters. ("Consonant cluster" means a combination of two or more different consonants.) Table II treats the vowels.

The symbols in Tables III and IV are encountered somewhat less often than those in Tables I and II. Table III shows those consonants that are found mostly in Malayalam words that have been borrowed from Sanskrit. Table IV shows the less common consonant clusters and is organized according to the first consonant in the cluster.

Table V is the Malayalam alphabet. This will be helpful in that it shows the order in which the letters are arranged in dictionaries, etc. However, it would be a mistake to learn this first as it does not show the double consonants or how the vowels are written in conjunction with consonants (both very important to attain even an elementary reading level). On the other hand it does contain the Sanskrit derived letters, and these are not so important to an elementary knowledge.

When learning to read and write you should work a lot with words and phrases you already know how to say. Have your tutor write conversations from the text in Malayalam script and practice reading and writing them. This will help you gain "fluency" in reading—i.e. allow you to skim rather than read letter by letter. Almost all the letters used in conversations in the text will be found on Tables I and II. Thus, such practice will give you a firm foundation in the most commonly used letters.

After you feel really confident about the letters in Tables I and II and can read familiar material with a degree of fluency, you can start reading unfamiliar material. When you come across a symbol you don't recognize, find it on Table III or IV and learn it at that time in the context of a word. (Don't try to simply memorize these tables.) Then, the next time you see the symbol you will probably recognize it.

Table I: Most Common Consonants, Double Consonants and Consonant Clusters

Each Malayalam letter is preceded by a representation of the sound or sounds it can have. Hyphens are used to show where in a word it can have this sound. Thus "ka-" is written before the symbol ക showing that ക has the sound /ka/ when it comes at the beginning of a word. "-ga-" is also written in front of ക showing that when ക comes in the middle or end of a word (i.e. between vowels) it has the sound /ga/.

The vowel /a/ has been written in the English representations because a Malayalam consonant symbol contains the vowel *sound* /a/ if no *other* vowel symbol is written after it. Thus the word /t̲ala/ "head" is written തല, while /t̲aalam/ "large metal plate" is written താലം

There are six consonant sounds which can come at the end of a word without any vowel following. These six symbols are shown in Part C of Table I. The English representation of such symbols is a hyphen followed by the letter. Thus you see -L ൾ. These symbols would be used in words like /avaL/ അവൾ where there is no vowel sound following the final consonant.

It might be helpful in remembering what sound values a symbol can have if you understand some basic facts about the Malayalam sound system which the writing system is representing.

1. When a single "stop" comes at the beginning of a word it has a "hard" sound, like /p, t̲/ or /k/. (A "stop" is the type of sound produced by momentarily stopping *completely* the flow of air through the oral and/or nasal cavities by closing the mouth at some point. Thus a /p/ or /b/ sound is a bilabial stop because to produce it you close your lips and *stop* the air for just a moment. But their counterpart, the bilabial nasal /m/ is *not* a stop because while the lips close, the uvula opens and thus the air passes through the nasal passage and out. The air is never stopped.)

2. When the *same single stop* comes *between vowels within a word* it has a "soft" sound, like /b, d̲, D/ or /g/. Symbols which behave according to rules 1 and 2 are shown in the first vertical column of Table I, Part A.

3. Retroflex sounds *never* come at the beginning of words. Thus the symbol ട always has the sound /Da/ as in /kaDa/ "shop" കട because it always comes between vowels. The one exception is when it is said as the "name" of the letter (which is the only place where it comes in the beginning of a "word"). The "name" of the letter ട is /Ta/.

4. Double sounds always have the "hard" quality and always come in the middle of a word.

You will find that Malayalam often joins what we think of as several words into one great big "word." When this happens a word which

TABLE I

Most Common Consonants, Double Consonants, and Consonant Clusters

A.

ka- -ga-	ക	-kka-	ക്ക	-ŋa-	ങ	-ŋŋa-	ങ്ങ	-ŋka- -ŋga-	ങ്ക
ča- -ja-	ച	-čča-	ച്ച	ña -ña-	ഞ	-ñña-	ഞ്ഞ	-ñja -nja-	ഞ്ച
-Da-	ട	-TTa-	ട്ട	-Na-	ണ	-NNa-	ണ്ണ	-NDa-	ണ്ട
t̲a- -d̲a-	ത	-t̲t̲a-	ത്ത	na- -na-	ന	-n̲n̲a- -nna-	ന്ന	-n̲d̲a-	ന്ത
pa- -pa- -ba	പ	-ppa-	പ്പ	ma- -ma-	മ	-mma-	മ്മ	-mba-	മ്പ

B.

-ya- യ	-yya- യ്യ	r̃a- -r̃a- ര		la- -la- ല	-ll- ല്ല
va- -va- വ	-vva- വ്വ	ša- -ša- ശ	-šša- ശ്ശ	-Ša- ഷ	
sa- -sa- സ	-ssa- സ്സ	ha- -ha- ഹ		-La- ള	-LLa- ള്ള
-Ra- ഴ		ra- -ra- റ	-tta- റ്റ	-nda- ന്റ	

C.

-N	ൺ	-n̲ -n	ൻ	-m	ം	-l	ൽ	-L	ൾ	-r	ർ

is ordinarily written with an initial single consonant symbol (and thus has a "hard" sound) will be written with a "double consonant" symbol in order to preserve the "hard" sound.

Notice that in Malayalam script the symbol ന is used for both dental /n̲/ and alveolar /n/. By the same token, the double consonant symbol ന്ന stands for both dental /n̲n̲/ and alveolar /nn/.

Tables II A and II B: Vowels

When a vowel sound comes at the beginning of a word it is written with one symbol (labelled "w.i." standing for "word initial" in Table II A above). When that same vowel sound comes after a consonant (i.e. in the middle of or at the end of a word) a simplified version of the "w.i." letter is used. (These are labelled "p.c." standing for "post-consonantal" on Table II A). Thus the word /aahaar̃am/ "food" is written ആഹാരം. The symbol for the first /aa/ being ആ while that for the /aa/ following the consonant /h/ ഹ is ാ.

Usually the symbol representing a post consonantal vowel looks the same no matter what consonant it follows. Thus /haa/ is ഹാ, /kaa/ is കാ ; /či/ is ചി /t̲i/ is തി etc.

However there are two vowels, /u; u̲/ and /uu/, which have several variant post consonantal forms depending on which consonant they follow. After most consonants /u; ʉ/ is written ു, for example /su; sʉ/ സു and /uu/ is written ൂ, for example /suu/ സൂ. The exceptions are shown on Table II B.

Take special note of the fact that ു് is the Malayalam symbol used for /ʉ/. For example, /uppʉ/ ഉപ്പു്

The p.c. symbol ൃ /ru/ is the one used in a word like /kruŠi/ "farming" കൃഷി. The w.i. version of this sound ഋ is used very rarely.

TABLE II A

Vowels, Word Initial and Post Consonantal

	/a/	/aa/	/i/	/ii/	/u/	/uu/	/ru/
w.i.	അ	ആ	ഇ	ഈ	ഉ	ഊ	ഋ
p.c.		ാ	ി	ീ	ു	ൂ	ൃ
ex.	/sa/	/saa/	/si/	/sii/	/su/	/suu/	/sru/
	സ	സാ	സി	സീ	സു	സൂ	സൃ

	/e/	/ee/	/ai/ or /ay/	/o/	/oo/	/au/	/am/
w.i.	എ	ഏ	ഐ	ഒ	ഓ	ഔ	അം
p.c.	െ	േ	ൈ	ൊ	ോ	ൗ	ം
ex.	/se/	/see/	/sai/	/so/	/soo/	/sau/	/sam/
	സെ	സേ	സൈ	സൊ	സോ	സൗ	സം

TABLE II B

Vowels, Irregular Post Consonantal Symbols

consonant		consonant + /u/		consonant + /uu/	
ka	ക	ku	കു	kuu	കൂ
kka	ക്ക	kku	ക്കു	kkuu	ക്കൂ
ŋka	ങ്ക	ŋku	ങ്കു	ŋkuu	ങ്കൂ
Na	ണ	Nu	ണു	Nuu	ണൂ
NNa	ണ്ണ	NNu	ണ്ണു	NNuu	ണ്ണൂ
n̲a̲ na	ന	n̲u̲ nu	നു	n̲u̲u̲ nuu	നൂ
n̲n̲a̲ nna	ന്ന	n̲n̲u̲ nnu	ന്നു	n̲n̲u̲u̲ nnuu	ന്നൂ
r̃a	റ	r̃u	റു	r̃uu	റൂ
ša	ശ	šu	ശു	šuu	ശൂ

TABLE III

Less Common *Consonants* and *Double Consonants*

kha	ഖ	ga	ഗ	gga	ഗ്ഗ	gha	ഘ
čha	ഛ	ja	ജ	jja	ജ്ജ	jha	ഝ
Tha	ഠ	Da	ഡ	DDa	ഡ്ഡ	Dha	ഢ
t̲ha	ഥ	d̲a	ദ	d̲d̲a	ദ്ദ	dha	ധ
pha	ഫ	ba	ബ	bba	ബ്ബ	bha	ഭ

Table III: Less Common Consonants and Double Consonants

These letters are found mostly in words which have come into Malayalam from Sanskrit. Some of these are very high frequency words even in the spoken language (/bhaar̃ya/ ഭാര്യ, /bhart̲aavʉ/ ഭര്‍ത്താവ് /veegam/, വേഗം). Others are used much more frequently in written than spoken style.

The rules given for pronunciation of consonants in Table I do not apply to these letters. A letter like ഗ /ga/ or ദ /d̲a/ (i.e. the letters in column II) can have the soft sound wherever it comes in a word (not "hard" in word initial and "soft" between vowels as with the "stops" in Table I). Furthermore when these letters are doubled (column 3) they *retain* their "soft" sound whereas the "stops" of Table I are invariably "hard" when doubled. As a result you can tell that whenever a word *starts* with a "soft" sound it will be spelled with a letter from column 2 of this table. Further if there is a double "soft" sound it will be spelled with a letter from column 3. However, if there is a *single* "soft" sound *between vowels* you will not necessarily know whether to spell it with a letter from column 1 of Table I A or from column 2 of Table III.

The letters of columns 1 and 4, when pronounced by educated people, especially at a slow speed, will be said with a rather strong puff of air following them, as is shown by the "h" in the transcription (see "A Puff Can Spoil a "p" p. 181). However, when pronounced by many people at normal speed these will not have the puff of air.

Table IV: Less Common Consonant Clusters

The "English" letter equivalents on this table show what two Malayalam letters the symbol is made up of. *They do not necessarily indicate what this letter will sound like* when pronounced within a word at normal speed. As a general rule remember that the phenomenon of "assimilation" is very common in Malayalam consonant clusters.

TABLE IV

Less Common *Consonant Clusters*

Initial ka ക ga ഗ ŋa ങ ča ച ja ജ ña ഞ Ta ട

kya ക്യ kra ക്ര kŠa ക്ഷ kTa ക്ട kt̲a ക്ത kLa ക്ള kla ക്ല kva ക്വ

gya ഗ്യ gr̃a ഗ്ര gLa ഗ്ള gva ഗ്വ gd̲h̲a ഗ്ധ rga ർഗ

ŋya ങ്യ ŋka ങ്ക ŋva ങ്വ

čya ച്യ čra ച്ര čva ച്വ ččha ച്ഛ

jya ജ്യ jra ജ്ര jva ജ്വ rja ർജ

ñya ഞ്യ ñra ഞ്ര ñčha ഞ്ച ñva ഞ്വ

Tya ട്യ Tra ട്ര Tva ട്വ

Table IV: Clusters (cont.)

Initial ഡ Da; ണ Na; ത t̲a; ദ d̲a; ന n̲a; പ pa; ബ ba

Dya ഡ്യ Dva ഡ്വ

Nya ണ്യ NTa ണ്ട NTha ണ്ഠ Nva ണ്വ Nma ണ്മ NNa ണ്ണ

t̲ya ത്യ t̲ra ത്ര t̲na ത്ന t̲t̲ha ത്ഥ t̲va ത്വ rt̲t̲a ർത്ത

d̲ya ദ്യ d̲r̃a ദ്ര d̲d̲ha ദ്ധ d̲va ദ്വ rd̲d̲a ർദ്ദ

n̲ya ന്യ n̲ra ന്ര n̲ta ന്ത n̲da ന്ദ n̲pa ന്പ n̲va ന്വ n̲ma ന്മ

pya പ്യ pra പ്ര pLa പ്ല pva പ്വ

bya ബ്യ bra ബ്ര bd̲a ബ്ദ bwa ബ്വ

Table IV: Clusters (cont.)

Initial ഭ bha; മ ma; യ ya; റ r̃a; ല la; വ va; ശ ša

bhya ഭ്യ [illegible]r̃a ഭ്ര rbbha ർഭ

mya മ്യ mra മ്ര mva മ്വ rmma ർമ്മ

r̃yya റ്യ ykka യ്ക്ക yma യ്മ ypa യ്പ

r̃ha ർഹ r̃va ർവ

lya ല്യ lva ല്വ lpa ല്പ lkka ല്ക്ക

vya വ്യ vra വ്ര vru വ്രു rvva ർവ്വ

šca ശ്ച šva ശ്വ šma ശ്മ šya ശ്യ rša ർശ

Table IV: Clusters (cont.)

Initial ഷ Ša; ഴ Ra; സ sa; ഹ ha

Ška ഷ്ക ŠTa ഷ്ട Šya ഷ്യ rŠa ൎഷ

Rma ഴ്മ Rča ഴ്ച

ska സ്ക sya സ്യ sra സ്ര sru സു sLa സ്ല stha സ്ഥ

sva സ്വ sma സ്മ spa സ്പ sla സ്ല

hya ഹ്യ hru ഹൃ hLa ഹ്ള hma ഹ്മ hva ഹ്വ rha ൎഹ

Table V: The Malayalam Alphabet

Reading from left to write, this is the order in which words appear in dictionaries etc. Notice that the letters are arranged very sensibly. The first row of consonants are all pronounced with the back of the tongue against the soft palate, the second row is all alveolar sounds, the third, retroflex etc.

TABLE V

The Malayalam Alphabet

a അ aa ആ i ഇ ii ഈ u ഉ uu ഊ e എ
ee ഏ ai ഐ o ഒ oo ഓ au ഔ am അം ah അഃ

ka ക kha ഖ ga ഗ gha ഘ ŋa ങ
ča ച čha ഛ ja ജ jha ഝ ña ഞ
Ta ട Tha ഠ Da ഡ Dha ഢ Na ണ
ṯa ത tha ഥ ḏa ദ ḏha ധ na; ṉa ന
pa പ pha ഫ ba ബ bha ഭ ma മ

ya യ ŕa ര la ല va വ ša ശ Ša ഷ La ള
Ra ഴ sa സ ra റ ha ഹ

-n ൻ -N ൺ -l ൽ -L ൾ -r ർ

APPENDIX III

Additional Grammar Notes and Exercises

1. Intransitive, Transitive and Causative Verbs

The following table gives sets of verbs with related but somewhat different meanings. Get sentences using the various verbs from an informant and the relationships between verbs in the three columns should become more clear. If the labels "intransitive, transitive," etc. mean nothing to you, don't worry about it. The important thing is that you learn how to use the verbs in sentences.

As you work with these verbs you will notice that whenever a "causative verb" is used with the meaning "to have (someone)..." the name of the person is in the accusative case followed by /koNDʉ/. For example /r̃aamane koNDʉ veLLam guusayil oRippikkyaNam/. "Have Raman put water in the gusa" (meaning "get Raman to..." or "tell Raman to...").

Intransitive	Transitive	Causative
	paDikky-; paDičču to learn	paDippikky-; paDippičču to teach
	t̲in̲n̲-; t̲innu to eat	t̲iitt-; t̲iitti to feed (animals)
uNDaag-; uNDaayi to become; to be	uNDaakk-; uNDaakki to make	
čuuDaag-; čuuDaayi to become hot; to get hot	čuuDaakk-; čuuDaakki to heat up	
t̲aNukk-; t̲aNut̲t̲u to become cool; to get cool	t̲aNuppikky-; t̲anuppičču to cool	

Intransitive	Transitive	Causative
	kaaN-; kaNDu to see	
	kaaNikky-; kaaNičču to show	kaaNippikky-; kaaNippičču to have someone else show; to get someone else to show
ṯiLakky-; ṯiLačču to boil; to be boiled	ṯiLappikky-; ṯiLappičču to boil	ṯiLappikky-; ṯiLappičču to have someone boil; to get someone to boil
	ṯuukku-; ṯuuṯṯu to sweep;	ṯuuppikky-; ṯuuppičču to have someone sweep
ariy-; ariññu to know; to know about	ariyikky-; ariyičču to inform	
aDay-; aDaññu to be closed; to become closed	aDakky-; aDačču to close	aDappikky-; aDappičču to have someone close; to get someone to close
ṯurayʉ; ṯuraññu to become open; to be opened	ṯurakk-; ṯuraṉṉu to open	ṯurappikky-; ṯurappičču to have someone open; to get someone to open
ir̃ikky-; ir̃uṉṉu to sit; to be		ir̃iṯṯ-; ir̃uṯṯi to seat someone
	vaaŋŋ-; vaaŋŋi to get; to buy	
	vaaŋŋikky-; vaaŋŋičču (same as /vaaŋŋ-; vaaŋŋi/)	vaaŋŋippikky-; vaaŋŋippičču to have someone else get; to have someone else buy;
uraŋŋ-; uraŋŋi to sleep; to go to sleep		urakk-; urakki to put someone to sleep
	čooḏikky-; čooḏičču to ask	čooḏippikky-; čooḏippičču to have someone ask; to get someone else to ask

n̲ilkk-; n̲in̲n̲u to stop; to stand; to remain		n̲irt̲t̲-; n̲irt̲t̲i to stop (something or someone); to make (something or someone) stop; to be stopped by
t̲iir-; t̲iirn̲n̲u to be done; to be finished	t̲iirkk-; t̲iirt̲t̲u to finish; to end	t̲iirppikky-; t̲iirppičču to get it finished (by); to get (someone) to finish (it)
	paaD-; paaDi to sing	paaDikky-; paaDičču to make (someone or something) sing; to get (someone or something) to sing
		paaDippikky-; paaDippičču (same as /paaDikky-; paaDippičču)
	vaayikky-; vaayičču to read	vaayippikky-; vaayippičču to have someone read; to get someone to read
	kuDikky-; kuDičču to drink	kuDippikky-; kuDippičču to get someone something to drink
	čeyy-; čeyd̲u to do	čeyikky-; čeyyičču to have someone do; to get someone to do
	koNDʉvař-; koNDʉvan̲n̲u; to bring	koNDʉvařiikky-; koNDʉvařičču; to have someone else bring; to get someone to bring
vař-; van̲n̲u to come	vařut̲t̲-; vařut̲t̲i to bring	
n̲iray-; n̲irañña to get full; to fill up	n̲irakky-; n̲iračču to fill	n̲irappikky-; n̲irappičču to have someone fill; to get someone to fill

	kaRug-; kaRugi to wash	kaRugikky-; kaRugičču to have something washed; to get someone else to wash something kaRugippikky-; kaRugippičču (same as /kaRugikky-; kaRugičču/)
	oRikky-; oRičču to pour	oRippikky-; oRippičču to have someone else pour
n̲anay-; n̲anaññu to become wet;	n̲anakky-; n̲anačču to wet; to make something wet; to wash (clothing); to water (plants)	n̲anappikky-; n̲anappičču to have someone else wash (clothes); to have someone else water plants
	veykky-; veečču to set down; to cook	veyppikky-; veyppičču to have someone else set (it) down; to get someone else to cook
uDay-; uDaññu to become broken; to get broken	uDukky-; uDučču to break	uDuppikky-; uDuppičču to have someone break (a coconut, for example)
poTT-; poTTi to get broken	poTTikky-; poTTičču to break	
aRiy-; aRiññu to come untied	aRikky-; aRičču to untie	aRippikky-; aRippičču to have someone else untie
t̲ir̃iy-; t̲ir̃iññu to turn; to be turned	t̲ir̃ikky-; t̲ir̃ičču to turn	
	eRud̲-; eRud̲i to write	eRud̲ikky-; eRud̲ičču to have someone else write eRud̲ippikky-; eRud̲ippičču (same as /eRud̲ikky-; eRud̲ičču/)

	jeyikky-; jeyičču to win; to pass an exam	jeyippikky-; jeyippičču to make someone win/ pass an exam
	parikky-; paričču to pick; to pull out	parippikky-; parippičču to have someone else pick/pull out
parakk-; paran̲n̲u to be flying; to fly	parappikky-; parappičču to fly (something)	
	iD-; iTTu to put; to turn on	iDiikky-; iDiičču to have someone else put/turn on
	kaRikky-; kaRičču to eat	kaRippikky-; kaRippičču to make someone else eat (seldom used)
	paray-; paraññu to say	parayikky-; parayičču to force someone to say (as with getting a thief to tell the truth)
		parayippikky-; parayippičču (same as /parayikky-; parayičču/)
	iraŋŋ-; iraŋŋi to descend; to get out	irakk-; irakki to force someone to leave; to order someone to leave
patt-; patti to happen	pattikky-; pattičču to cheat	
	t̲aamassikky-; t̲aamassičču to stay; to live; to pass time	t̲aamassippikky-; t̲aamassippičču to allow someone to stay; to delay
	keer-; keeri to climb; to enter; to get in	keett-; keetti to allow someone to enter; to help someone enter/ get in/climb

2. *Dative case plus /-aam; -aamo/*

/-aam/—You have learned already that/-aam/ is the first person future tense ending. When used as a future tense ending the subject, expressed or unexpressed, would be in the nominative case and the meaning would be "will" or "should be able to" (see p. 153).

When the subject of an /-aam/ verb is in the *dative* case, however, the structure gives the idea of "ability" and can translate as "can" or "is able to." Used in this way the subject can be second or third person as well as first person.

/-aamo/—With dative subject gives the idea of "suggestion" or "permission." With the first person as subject (I, we) it usually can be translated "May I" or "May we."

/enikky' ii kaseer̃ayil ir̃ikkyaamo?/ "May I sit in this chair?"

When the subject is /n̲iŋŋaLkkʉ/ or /n̲innakkʉ/ the sentence becomes a polite request translating as "would you please . . ." or "why don't you . . ."

/n̲iŋŋa'kk' ii jooli čeyyaamo?/ "Would you please do this errand?"

When the subject is third person dative /avanʉ; avaLkkʉ; avarkkʉ; saarinʉ/ etc.) it means the speaker is asking permission for someone else to do something, and usually translates as "can he . . ." A woman thus might ask the doctor, referring to her son:

/avanʉ mar̃aččiini t̲innaamo?/ "Can he eat tapioca?"

Remember, however, that when the situation makes the subject obvious, the subject usually is not expressed. Thus a person would usually say /ii kaseer̃ayil ir̃ikkyaamo?/ since it would be obvious he is asking for himself.

3. *The verb endings /-aar uNDʉ/ and /-um/*

/-aaruNDʉ/ added to the verb root gives the idea of habitualness— or that the action has been taking place regularly for some time. It connotes the expectation that the action will continue to take place, while at the same time admitting the possibility of exception in the future.

/-um/, as you know, is a second and third person future ending; can be used as a first person future ending when one wishes to express a particularly strong sense of futurity; and is used to express general truths, like "Cows give milk" /pašu paal ṯar̃um/. In some contexts it can also be used to express a general ability, or lack of inability, to do something. For example: /ñaan eračči ṯinnum/ means "I can eat meat," i.e. "I have no objection to eating meat." It does not *necessarily* mean "I eat meat" or "I've been eating meat." This idea might be conveyed by /ñaan eračči ṯinnaar uNDʉ/.

Study the following examples and their meanings to get a feeling for the various uses of these forms.

1.	ñaan eračči ṯinnaar uNDʉ.	I eat meat. I've been eating meat.
	ñaan eračči ṯinnum.	I can eat meat. I have no objection to eating meat.
2.	ayaaL saṯyam parayaar uNDʉ.	He tells the truth (so far as I know).
	ayaaL saṯyam parayum.	He tells the truth (always).
3.	aččaṉ paṯram vaayikkyaar uNDʉ.	Father reads the newspaper (regularly).
	aččaṉ paṯram vaayikkyum.	Father reads the newspaper. (or) Father is able to read the newspaper. (or) Father will read the newspaper (definitely).

4.	aa veelakkaar̃an vaLar̃e jooli čeyyaar uNDʉ.	That servant does a lot of work (usually/has been doing/so far as I know).
	aa veelakkaar̃an vaLar̃e jooli čeyyum.	That servant does a lot of work.
5.	avaL kaLLam parayaar illa.	She does not tell lies (generally/so far as I know).
	avaL kaLLam parayilla.	She never tells lies.
6.	amma enikkyu čoorʉ tar̃aar uNDʉ.	Mother gives me rice (generally/has been giving).
	amma enikkyʉ čoorʉ tar̃um.	Mother gives me rice.
7.	avan pagal uraŋŋaar uNDʉ.	He sleeps during the day time (habitually/has been sleeping).
	avan pagal uraŋŋum.	He sleeps in the day time.
8.	paTTi eračči tinnaar uNDʉ.	Dogs eat meat (so far as I know).
	paTTi eračči tinnum.	Dogs eat meat.

4. *"If" Clauses, contrary to fact*

Study these sentences to figure out how /ir̃unneŋgil/ and /aa'ir̃unneŋgil/ are used in combination with various main verbs to convey the meaning "if something had happened."

niŋŋaL Šaappil čenn' ir̃unneŋgil maattiuvine kaaNaam aa'ir̃unnu.	If you had gone to the tavern, you would have seen Mathew.
ñaan ad' ariññ' ir̃unneŋgil niŋŋaLooDʉ parayum aa'ir̃unnu.	If I had known that I would have told you.
niŋŋaL eeRʉ maNikkyʉ vann' ir̃unneŋgil enne kaaNaan saadikkyum aa'ir̃unnu.	If you had come at seven o'clock, you would have found me (been able to see me).
niŋŋaL eeRʉ maNikkyʉ vann' ir̃unneŋgil enne kaaNaan saadikkyug' illaa'ir̃unnu.	If you had come at seven o'clock, you wouldn't have found me.

paNam uNDaa'iřunneŋgil ñaan čeřuppʉ vaaŋŋikkyum aa'iřunnu.	If I had had the money, I would have bought the sandals.
paNam illaa'iřunneŋgil ñaan čeřuppʉ vaaŋŋikkyug' illaa'iřunnu.	If I hadn't had the money, I wouldn't have bought the sandals.

5. *Comparatives: /-kkaaL/*

/-kkaaL/ is a post position which takes the accusative case ending in making comparative statements. You might think of it as meaning "than" (in positive statements) or "as" (in negative statements).

ii maaŋŋa adinekkaaL nallad' aaNʉ.	This mango is better than that one.
aa paLLikkuuDam ii paLLiyekkaaL valad' alla.	This school isn't as big as this church.
ende čeřuppʉ niŋŋaLuDeedinekkaaL pudiyad' alla.	My sandals aren't as new as yours.
avaL vaaŋŋiččadu deevagi vaaŋŋiččadinekkaaL čeriya miin aaNʉ.	The fish she bought is smaller than the one(s) Devagi bought.
idinekkaaL valiya teeŋŋa iviDe kiTTilla.	You don't (can't) get coconuts as big as these here.
lakŠmiyuDe saařikkyʉ liilayuDe saařiyekkaaL nalla niram uNDʉ.	Lakshmi's sari has better coloring than Lila's.
liilayuDe saařikky' ende saařiyekkaaL nalla niram illa.	Lila's sari isn't as nicely colored as mine.
aa paayasam idinekkaaL maduřam uLLad' aaNʉ.	That paisam is sweeter than this.
vargiisinʉ maattiuvinekkaaL pokkam uNDʉ.	Vargiis is taller than Mathew.
goovinnande pašuvinʉ niŋŋaLuDe pašuvinekkaaL kuuDudal paalʉ kiTTumo?	Can Govinan's cow give (get) more milk than your cow?
keeřaLattil dilliyekkaaL kuuDudal maRayuNDʉ.	Kerala has more rain than Delhi.

paNam uNDaa'ir̃unneŋgil ñaan čer̃uppʉ vaaŋŋikkyum aa'ir̃unnu.	If I had had the money, I would have bought the sandals.
paNam illaa'ir̃unneŋgil ñaan čer̃uppʉ vaaŋŋikkyug' illaa'ir̃unnu.	If I hadn't had the money, I wouldn't have bought the sandals.

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ende čer̃uppʉ niŋŋaLuDeedinekkaaL pudiyad' alla.	My sandals aren't as new as yours.
avaL vaaŋŋiččadu deevagi vaaŋŋiččadinekkaaL čeriya miin aaNʉ.	The fish she bought is smaller than the one(s) Devagi bought.
idinekkaaL valiya teeŋŋa iviDe kiTTilla.	You don't (can't) get coconuts as big as these here.
lakŠmiyuDe saar̃ikkyʉ liilayuDe saar̃iyekkaaL nalla niram uNDʉ.	Lakshmi's sari has better coloring than Lila's.
liilayuDe saar̃ikky' ende saar̃iyekkaaL nalla niram illa.	Lila's sari isn't as nicely colored as mine.
aa paayasam idinekkaaL madur̃am uLLad' aaNʉ.	That paisam is sweeter than this.
vargiisinʉ maattiuvinekkaaL pokkam uNDʉ.	Vargiis is taller than Mathew.
goovinnande pašuvinʉ niŋŋaLuDe pašuvinekkaaL kuuDudal paalʉ kiTTumo?	Can Govinan's cow give (get) more milk than your cow?
keer̃aLattil dilliyekkaaL kuuDudal maRayuNDʉ.	Kerala has more rain than Delhi.

ende čeeččikky' ennekkaaL pokkam kurav' aaNʉ.	My sister is shorter than me (is less tall than).
ṯaaraavʉ kooRiyekkaaL kuuDuḏal muTTayiDum.	Ducks lay more eggs than chickens.
kooRi ṯaaraavinekkaaL kuraččʉ muTTayiDum.	Chickens lay fewer eggs than ducks.
enikky' ayaaLekkaaL šambaLam kurav' alla.	My salary is not less than his.
paayasam appaṯṯekkaaL maḏur̃am uLLaḏ aaNʉ.	Paisam is sweeter than bread.
ii paLLikkuuDam ṉiŋŋaLuDeeḏinekkaaL valuḏ' aaNoo?	Is this church bigger than yours?
ayaaLuDe kaar iḏinekkaaL vila kuuDiyaḏ' aaNʉ.	His car is more costly than this.

As in English, it is not always necessary to express what something is being compared to (. . . than . . .) when the words /kuuDuḏal/ "more" or /kuravʉ/ "less" are used.

iḏʉ kuuDuḏal ṉalla maaŋŋayaaNʉ.	These are better mangoes.
iḏʉ vaLar̃e kuuDuḏal maNam uLLa puuvaaNʉ.	This is a much more fragrant flower.
kure kuuDe ar̃i veeNam aayir̃uṉṉu.	There should have been a little more rice.
ii kaarʉ kure kuuDe puḏiya kaar aaNʉ.	This car is a little newer.
enikkyʉ kaappiyil kuuDuḏal pan'saar̃a veeNDa.	I don't want more sugar in my coffee.

6. *"with; along with" /-um . . . kuuDe/*

/-kuuDe/ used as a post position taking the possessive case ending means "with" or "along with." The person or thing which is going "along with" takes /-um/. The noun in the possessive case *can* be dropped when it is obvious with whom one is going. Thus you get /ñaanum kuuDe var̃aam/ "I'll come along" rather than /ñaan̲um n̲iŋŋaLuDe kuuDe var̃aam/ "I'll come along with you."

Study the following examples.

r̃aamanum kriSNanum ende kuuDe skuuLil poogum.

n̲iŋŋaLum ayaaLuDe kuuDe paLLiyil poogumo?

ñaanum n̲iŋŋaLuDe kuuDe var̃aam.

avanum avaLuDe kuuDe poogum.

avar̃um ende kuuDe ambalat̲t̲il var̃un̲n̲u.

ammayum aččande kuuDe poogun̲n̲o?

PERSONAL PRONOUN CASES

English	Nominative	Dative	Accusative	Addressive	Possessive
I	ñaan	enikkyʉ	enne	ennooDʉ	ende
we (you and I)	nammaL	nammaLkkʉ	nammaLe	nammaLooDʉ	nammaLuDe
we (somebody else and I)	ñaŋŋaL	ñaŋŋaLkkʉ	ñaŋŋaLe	ñaŋŋaLooDʉ	ñaŋŋaLuDe
you*	niŋŋaL	niŋŋaLkkʉ	niŋŋaLe	niŋŋaLooDʉ	niŋŋaLuDe
you†	ni	ninakkʉ	ninne	ninnooDʉ	ninde
he†	avan	avanʉ	avane	avanooDʉ	avande
he*	ayaaL	ayaaLkkʉ	ayaaLe	ayaaLooDʉ	ayaaLuDe
he‡	addeeham	addeehattinʉ	addeehattine	addeehattinooDʉ	addeehattinde
she†	avaL	avaLkkʉ	avaLe	avaLooDʉ	avaLuDe
she*	avar	avarkkʉ	avar̃e	avar̃ooDʉ	avar̃uDe
they	avar	avarkkʉ	avar̃e	avar̃ooDʉ	avar̃uDe
who	aar̃ʉ	aarkkʉ	aar̃e ?	aar̃ooDʉ ?	aar̃uDe
someone	aar̃eŋgilum	aarkkeŋgilum	aar̃eyeŋgilum	aar̃ooDeŋgilum	aar̃uDeŋgilum

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*general (used with the majority of adults)

†familiar (used with children and intimate friends)

‡respectful (used with very honored and respected adults)

Note: You will notice that the forms of "he," "she," and "they" all begin with the sound /a-/. All of these may also begin with the sound /i-/. The difference in meaning is something like the following: /avan/ "he, that one, that boy over there," /ivan "he, this one, this boy right here," etc. See the table of demonstrative and interrogative pronouns where a similar distinction occurs.

DEMONSTRATIVE, INTERROGATIVE AND INDEFINITE PRONOUNS

Three sets of such pronouns exist; demonstrative pronouns with a "remote" meaning, "that, that one," each beginning with the sound /a-/; demonstrative pronouns with a "near" meaning, "this, this one," each beginning with the sound /i-/; and interrogative/relative pronouns, "which, which one," each beginning with the sound /e-/.

Demonstrative (remote)	Demonstrative (near)	Interrogative	Indefinite
aa "that"	ii "this"	(y)eed̲ʉ "which"	
ad̲ʉ "that one"	id̲ʉ "this one"	end̲ʉ "which one," what"	end̲'eŋgilum "something, anything"
aŋŋine "that way"	iŋŋine "this way"	eŋŋine "which way, how"	eŋŋineyeŋgilum "somehow"
aviDe "there"	iviDe "here"	eviDe "where"	eviD'eŋgilum "somewhere"
aŋŋooTTʉ "that direction"	iŋŋooTTʉ "this direction"	eŋŋooTTʉ "which direction"	
at̲ra "that much"	it̲ra "this much"	et̲ra "how much"	et̲reyeŋgilum "as many as; however many"
appooL "that time"	ippooL "this time"	eppooL "which time, when"	eppooReŋgilum "sometime"
annʉ "that day"	innʉ "this day"	ennʉ "which day"	

Note: A similar distinction occurs with the personal pronouns. For example:

he (fam)	avan "he, that boy"	ivan "he, this boy"
he (gen)	ayaaL "he, that man"	iyaaL "he, this man"

etc. See the table of personal pronouns.

APPENDIX IV

Names of Days and Months

1. *maasaŋŋaL - Months*

čiŋŋam	-	middle of August - middle of September
kanni	-	middle of September - middle of October
tulaam	-	middle of October - middle of November
vruččigam	-	middle of November - middle of December
dhanu	-	middle of December - middle of January
magar̃am	-	middle of January - middle of February
kumbham	-	middle of February - middle of March
miinam	-	middle of March - middle of April
meeDam	-	middle of April - middle of May
iDavam	-	middle of May - middle of June
midhunam	-	middle of June - middle of July
karkaDagam	-	middle of July - middle of August

2. *aRčča - Days*

ñaayanaaRčča	-	Sunday
tiŋgaLaaRčča	-	Monday
čovvaaRčča	-	Tuesday
budhanaaRčča	-	Wednesday
vyaaRaaRčča	-	Thursday
veLLiyaaRčča	-	Friday
šeniyaaRčča	-	Saturday

GLOSSARY

Entries are alphabetized first according to the English alphabet. Within this scheme all single letters precede identical double letters (/a/ before /aa/; /m/ before /mm/, etc.)

Unaspirated sounds precede aspirated sounds (i.e. /b/ before /bh/). Whenever the same basic English letter is used to represent several Malayalam letters, they are alphabetized according to their order in the Malayalam alphabet (/D, d̲, d/; /l, L/; /ŋ, ñ, N, n̲, n/; /ř, R, r/; /š, Š, s/; /T, t̲, t/).

Separate entries have not been made for verbal adverbs (formed from past tense of verb) or for verbal adjectives (formed by adding /-a/ to the present or past tense stem of the verb) or for verbal adjectives (formed by adding /-ad̲ʉ/ to the present or past tense stem of the verb) except where the meaning of the adverbial, adjectival or nominal form of the verb differs considerably from the verb itself.

abat̲t̲ʉ—danger
abeekša foorm—application form
aDakky-; aDačču—to close
aDakkya—betel nut; areca nut
aDappikky-; aDappičču—to have someone close; to get someone to close
aDay-; aDaññu—to be closed; to become closed
aDi—blow
aDikky-; aDičču—to beat; to hit
aDima—slave
aDuppʉ—stove
aDut̲t̲a—near, next
-aDut̲t̲ʉ—next to; near (takes possessive)
ad̲igam—a lot
ad̲iřʉ—boundary
ad̲ir' illaad̲ʉ—boundless
ad̲o—or
ad̲ʉ koNDʉ (ad̲oNDʉ)—because of that; that's why
ad̲ʉ poo'TTe—that may be
ad̲d̲eeham—he (very respected men)
ad̲h̲yam prešnaŋŋaL—great problems; huge difficulties
-agam—within (takes dative case)
agat̲t̲ʉ—inside
ariy-; ariññu—to know; to know about
akkaře—that shore; the other shore
aLavʉ—measurements
alakkiya—clean; freshly cleaned

aleppuRa—Alleppey (district, city)
alpam—a little
alppan~ alpan—pauper; poor man
alla—is not; are not; no (negative form of /aaNʉ/)
allaad̲e—except
alleŋgil—if not
allo—a softener; a politeness marker
ambalam—large Hindu temple
amrud̲am—nector of the gods
ammuumma—grandmother
aŋŋaaDi—market place; bazaar
aŋŋine—in that way; in that fashion; that's how
aŋŋooTTʉ—that way; that direction
aNa; anna—1/16 of a ruppee or 6 1/4 naya paysa; n̲aal' aNa is 25 paysa while eTT' aNa is 50 paysa
aNDi—mango pit; mango seed
aNukkaL—germs; tiny insects
-an̲n̲e—very sorry (similar to /allo/ but more apologetic)
-an—masculine suffix (see p. 35)
anbad̲ʉ—fifty
anbat̲t̲anjʉ—fifty-five
aniyan/aniyanmaar—younger brother/younger brothers
anjʉ—five
anubavum—experience
anuvad̲iččʉ kiTT-; anuvad̲iččʉ kiTTi—to get permission
anuvad̲ikky-; anuvad̲ičču—to permit; to give permission
apagaDam—accident
appa ~ appooL—then
appam—a cake; a bread
appareešan—operation
appooL—then; at that time
ar̃a—half; waist
ar̃amana—palace
ar̃i—uncooked rice
ar̃ivaaL—sickle, used for harvesting rice paddy
aRagʉ—beauty
aRičča—week
aRikky-; aRičču—to untie
aRippikky-; aRippičču—to have someone else untie
aRiy-; aRiññu—to come untied
arakky-; aračču—to grind up
ariññuuDa—don't know (contraction of /ariññʉ kuuDe/)
ariy-; ariññu—to know; to know how; to know about
ariyikky-; ariyičču—to inform
art̲ham—wealth; riches
art̲har̃aat̲ri ~ ard̲har̃aat̲ri—midnight
aspro—a glorified aspirin
asugam—discomfort
at̲ra—that much
at̲rayuLLu—only that much!
avaL—she (girls and young women)
avan—he (boys and close friends)
avar—they; she (older women)
aviDe—there; over there; that place
aviyal—a vegetable curry containing many kinds of vegetables and coconut
avud̲i—holiday; vacation; leave of absence
ayañña—unformed
ayaaL—he (most adult males)
aaDʉ—goat
-aad̲e—without (added to verbs)
aad̲d̲yam—first
aad̲d̲yamaayi—firstly
aad̲d̲yat̲t̲e—first
aag-; aayi—to become; to be
aagaTTe—let it be
aagrahikky-; aagrahičču—to wish

aahaar̃am—food
aakaašavaaNi—name for All India Radio
aaL—person; man
aaLugaL—people
aaluva—Alwaye, a town in central Kerala, near Ernakulam
-aam—first person future verb ending
aamlettʉ—omlette
aaŋkuTTi—girl
aaN—male
aaNkuTTi—boy
aaNkuTTigaL—boys
aaNʉ—is; are
-aan—infinitive verb ending
aana—elephant
aaRam—depth
aar̃ogyam—health
aarʉ—six
aarʉpad̲ʉ—sixty
aarʉpat̲t̲anjʉ—sixty-five
aaTTeračči—goat meat (called "mutton" in India)
aavašyam—need, necessity
-aayi—adverbial participle (see p. 346)
aayir̃am—a thousand
aa'yir̃ikky-; aa'yir̃un̲n̲u—to be; to become; to keep

bakŠaNam—food
balam—strength
baLbʉ—light bulb
baag—bag; satchel
baagat̲t̲ʉ—side
baakki—rest; left overs
beed̲am ~ bheed̲am—better; cure
biDiyo—B.D.O. (Block Development Officer)
biskettʉ—cracker; cookie
biiDi—cigarette (Indian style, made of rolled-up tobacco leaf)
biijam—seed
biirʉ—beer
blausʉ—blouse
booTTʉ—boat
braamaN—Brahman
busst̲aappʉ—bus stop
bhaŋŋi—beauty
bhart̲t̲aavʉ ~ bart̲t̲aavʉ—husband
bhaagam ~ baagam—part; point
bhaagat̲t̲ʉ ~ baagat̲t̲ʉ—area; space
bhaar̃am ~ baar̃am—burden
bhaar̃ya—wife
bhaaša ~ baaša—language
bheed̲am ~ beed̲am—better; cure

čakka—jack fruit; a very large fruit that grows on trees
čaLi—mucous
čamandi—a semi-liquid chutney (usually made with grated coconut) served with /d̲ooša, id̲li, vaDa/, etc.
čand̲a—market place; bazaar
čaTTa—blouse worn by Christian women
čavit̲t̲-; čavit̲t̲i—to stamp on
čaakko—Malayali Christian name "Jacob"
čaakkʉ—chalk
čaar̃am—ashes
čaaya—tea
čeDi—seedling
čell-; čen̲n̲u—to go
čen̲—red
čer̃iya—small; little
čer̃uppakaar̃—young people
čeruppam—youthfulness
čeruppʉ—sandals
čevi—ear
čeyikky-; čeyyičču—to have someone do; to get someone to do
čeyy-; čeyd̲u—to do

čeečči/čeeččimaar—older sister/ older sisters (a shortened, more affectionate form of /čeeTTat̲t̲i/)
čeeř-; čeern̲n̲u—to join; to add
čeeřa—a variety of snake
čeerkk-; čeert̲t̲u—to add
čeeTTan/čeeTTanmaar—older brother/older brothers
čeeTTat̲t̲i/čeeTTat̲t̲imaar—older sister/older sisters
čigilsikky-; čigilsiččcu—to treat; to give treatment
čikilsa—treatment (medical)
čila—some
čilappool—sometimes; perhaps
čilar—some people
čilavaakk-; čilavaakki—to spend
čillara—change (i.e. money)
čin̲d̲ikky-; čin̲d̲iččcu—to ponder; to think very hard
čiřikky-; čiřiččcu—to smile
čiit̲t̲a—bad
čori—scabies
čoriččil—itching sensation
čoriy-; čoriññu—to scratch
čood̲ikky-; čood̲iččcu—to ask
čood̲ippikky-; čood̲ippiččcu—to have someone ask; to get someone else to ask
čood̲yam—question
čooř-; čoorn̲n̲u—to leak out; to fall out
čoořa—blood
čoorʉ—cooked rice; food (in general
čuDala—funeral pyre
čuma—cough
čumakk-; cuman̲n̲u—to carry on head or shoulders
čuuDaag-; čuuDaayi—to become hot; to get hot
čuuDaakk-; čuuDaakki—to heat; to make hot; to heat up
čuuDʉ—heat; hot
čhe! n̲ašam aayi!—oh shucks; damnation (a mild swear word)

Dasan—dozen
DaakTar—doctor
d̲aaham—thirst
d̲aavaNi—half-sari
d̲eTTooL—Dettol; a liquid germicide
d̲eeham—body
d̲ist̲rikt̲ʉ—district (a political division of Indian states)
d̲ivasavum—daily
d̲ivasum—day
d̲iinam—disease; illness
d̲ooša—a pancake made of rice and gram flour
d̲raama—drama; play
d̲uuře—distance
-de—possessive case ending (see p. 50)

-e—vocative case ending (added to names)
-e—yes/no question marker, negative
-e . . . illa ~ -eeyilla—didn't even; at all
-e . . . uLLu ~ -eyuLLu—only; just
eDukk-; eDut̲t̲u—to take; to get; to teach
ed̲aayaalum—in any case
ed̲ir—opposite
eli—rat; mouse
ellaa . . . um—every
ellaam—all; everything
ellaam šeřiyaagum—Everything will be o.k.
ellaavařum—everybody
eLuppam—easy; ease; easiness
-eŋgil—if
eŋgilum—at least
eŋŋineyeŋgilum—somehow

eŋŋineyuNDʉ?—How is it? How do you like it?
eŋŋum—nowhere
eNbaḏʉ—eighty
eNbaṯṯanjʉ—eighty-five
eNNa—oil (usually sesame seed oil)
eNNam—number
eṉḏʉ—what?
eṉṉa—adjective form of /eṉṉʉ/
eṉṉaal—then; if so; even so; in that case
eṉṉiTTʉ—then; after that
eṉṉʉ?—when?; which day?
eṉṉʉ—quotative; called
ende—my
endeḏʉ—mine
enikkyʉ—to/for me; I
eřivʉ—hot taste
eřiy-; eřiññu—to burn
-eřuḏʉ—negative command verb ending
eRuḏ-; eRuḏi—to write
eRuḏikky-; eRuḏičču—to have someone else write
eRuḏippikky-; eRuḏippičču—to have someone else write (same as /eRuḏikky-; eRuḏičču/)
eRuṯṯʉ—note; letter; message
eračči ~ iračči—meat
erakkam—length
eraŋŋ-; eraŋŋi—to descend; to get down; to get out
erNaaguLam—Ernakalam (district, city)
eTTʉ—eight
eṯṯ-; eṯṯi—to arrive; to reach
eviDe—where?
eeḏaanum—a few
eeḏʉ ~ yeeḏʉ—which?
-eekkyʉ—to; toward; for
-eeNDaḏʉ—have to; must
eerpeD-; eerpeTTu—to indulge
eeRʉ—seven
eeRʉpaḏʉ—seventy
eeRʉpaṯṯanjʉ—seventy-five
eettavum—most
-eeyilla ~ -e . . . illa—didn't even; at all
-eeyuLLu ~ -e . . . uLLu—only; just

farlaaŋ—furlong
faRNiččar—furniture
filim—film
fraakkʉ—a dress

garbam ~ garpam—pregnancy
garbapaaṯram ~ garpapaaṯram—uterus; womb
giTTaar—guitar
glaas—glass
gooḏambʉ—wheat
graamofoon—gramophone; phonograph
guLiga—pill; tablet
guNam—goodness
guusa—clay water jug

hallo—hello
haaL—hall
hiṉḏi—Hindi, a language spoken in North India
hindu—a large English newspaper published in Madras
hoTTal—restaurant; eating place
hruḏeya veeḏana—grief; sadness
hruḏeyam—heart

-i—feminine suffix
iD-; iTTu—to put; to turn on; to wear; to lay (an egg)
iDa—chance; opportunity
iDaḏa—left
iDam—place
iDiikky-; iDiičču—to have someone else put/turn on
iḏinʉ mumbʉ—before this; this is the first time
iḏʉ koNDʉ—because of this; because

id̲ʉ ver̃e—until now
ikkar̃e—this shore
-il—locative case ending; in; at
ila—leaf; plantain leaf used as a plate
illaad̲ʉ—without
illaat̲t̲a—without; not having
iLagiya—diarrhetic; water
iLaya—youngest
iŋŋooTTʉ—this way; this direction
in̲n̲a—today's
in̲n̲ale—yesterday
in̲n̲aa—here; here it is (like /id̲aa/)
in̲n̲ʉ—today; this day
in̲n̲ʉ r̃aat̲ri—tonight
-inde—possessive case ending
ini—again
iniyum—any more; again
ippooL—now; just now
ippooL t̲an̲n̲e—right now
ippooRum—still
ir̃upat̲t̲ʉnaalʉ—twenty-four
ir̃upat̲t̲ʉr̃aNDʉ—twenty-two
ir̃ikky-; ir̃un̲n̲u—to sit; to be
ir̃it̲t̲-; ir̃ut̲t̲i—to seat someone
ir̃upad̲ʉ—twenty
ir̃ʉpat̲t̲anjʉ—twenty-five
ir̃upat̲t̲aarʉ—twenty-six
ir̃upat̲t̲eTTʉ—twenty-eight
ir̃upat̲t̲eeRʉ—twenty-seven
ir̃upat̲t̲ombad̲ʉ—twenty-nine
ir̃upat̲t̲on̲n̲ʉ—twenty-one
ir̃upat̲t̲ʉmuun̲n̲ʉ—twenty-three
iračči ~ eračči—meat
irakk-; irakki—to force someone to leave; to order someone to leave
iraŋŋ-; iraŋŋi—to descend; to get out
iŠTam—a liking for
iŠTam aaNʉ—to like
iŠTam uNDʉ—to like
iTT' ir̃ikky-; iTT' ir̃un̲n̲u—to wear; to be wearing
iTTʉgoLLu—go ahead and lay it
iuNiT—unit
iva—these things; etc.
iviDat̲t̲ekkaar̃an (-i)—native of this place
iviDe—here; this place
iičča—fly

jaŋšan—junction
jenal—window
jeTTi—jetty; dock
jeyikky-; jeyičču—to win; to pass an exam
jeyippikky-; jeyippičču—to make someone win/pass an exam
jiir̃agaL—cumin seed
jiivid̲am—life
jiivikky-; jiivičču—to live
jooli—work; job
juba—shirt; an old style of

kaDa—shop
kaDalaasʉ—paper
kaDikky-; kaDičču—to bite
kaDuga—mustard seeds
kad̲a ~ kad̲h̲a—story; tale
kad̲agʉ—door
kai—arm; hand; finger
kakkuussʉ—toilet; backhouse
kalaŋŋiya—cloudy
kalappa—plough; usually pulled by bullocks, used for ploughing paddy (rice) fields
kalyaaNam ~ kallyaaNam—marriage
kaLay-; kaLaññu—to throw
kaLikky-; kaLičču—to play
kaLLam—lie; falsehood
kaLLan; kaLLanmaar—thief; thieves

kaLLʉ—toddy
kaLLʉ šaappʉ—toddy shop
kambi—wire; telegram
kamugʉ—betel nut tree
kaNakkʉ—mathematics
kaNNadʉ—glasses (eye)
kaNNi—one element of a mesh or chain
kaNNʉ—eye
kannuur—Cannanore (district, city)
kanam ~ khanam—thickness; weight
kandakTar—conductor
kanya kumaaři—Cape Comerin
kapam—mucous
kappʉ—cup
kařaññiiDum—a poetic future form of /kařay-; kařaññu/ "to cry"
kařay-; karaññu—to cry
kařimbʉ—sugar cane
kařimbʉ pišaDʉ—sugar cane pulp
kaRikky-; kaRičču—to eat and/or drink; to consume
kaRiñña—last; finished (from v /kaRiy-; kaRiññu/ see "past verbal adj." p. 284)
kaRiññu kuuDaan—to get along; to make ends meet
kaRippikky-; kaRippičču—to make someone else eat (seldom used)
kaRiy-; kaRiññu—to finish
kaRiy-; kaRiññu—to be able; can
kaRuda—donkey; jackass
kaRug-; kaRugi—to wash
kaRugikky-; kaRugičču—to have something washed; to get someone else to wash something/someone
kaRugippikky-; kaRugippičču—to get someone else to wash something (same as /kaRugikky-; kaRugičču/)
kaRum—neck
kaRuttʉ—neck
karakkam—dizziness; giddiness
karuppa—dark; black
kaŠNam—piece
kaŠNikky-; kaSNičču—to cut up; to make into pieces
kaŠTappaaDʉ—difficulty
kaseeřa—chair
kaTTa—mud brick
kaTTi—thickness; thick; hard (excrement)
kaTTil—bed (especially the frame of a bed)
katti—knife
kattikky-; kattičču—to light
kattʉ—letter
katta—shock of grain
kavale—corner
kayar faaktari—coir factory
kayer-; kayeri ~ keer-; keeri—to climb; to enter; to go into
kayeri eraŋŋi iřikky- —to be uneven
kaakka—crow
kaal—one fourth; one quarter
kaal piDikky-; piDičču—to touch the feet in a gesture of respect
kaalam—season; period; time
kaalattʉ—morning
kaalʉ ~ kaal—leg; foot; toe
kaamam—love
kaamra ~ kyaamara—camera
kaaN-; kaNDu—to see
kaaNikky-; kaaNičču—to show
kaaNippikky-; kaaNippičču—to have someone else show; to get someone else to show
kaananam—forest
kaappi—coffee
kaařyam—goal
kaařaNam—reason
kaaRčča—sight
kaaraTTʉ—carrot
kaarʉ—car

kaaryam—reason; matter
kaašʉ—money; name of old coin
kaattʉ—breeze; air; wind
keTT-; keTTi—to be tied
keTTiDam—building
keeDʉ—harm
keeLkk-; keeTTu—to hear; to listen to
keen̲d̲r̃am—center
keer̃aLam—Kerala
keer-; keeri ~ kayar-; kayari—to climb; to enter; to get in
keett-; keetti—to allow someone to enter; to help someone enter/get in/climb
kiččaDi—a rather sweet preparation made of mango or banana
kiDakk-; kiDan̲n̲u—to lie down
kiDakkavir̃i—sheet; bed sheet; cloth
kiTT-; kiTTi—to get; to obtain; to find
kiilograam—kilogram (about two pounds)
klarkʉ—clerk
klinikkʉ—clinic
kočči—Cochin
koDukk-; koDut̲t̲u—to give (to him/her/them or any other "3rd person")
kokkʉ—crane
koll-; kon̲n̲u—to kill
kollam—year
kollam—Quilon (district, city)
koLL-; koNDu—to stick
koLL-; ~ kooL-(plus verbal adverb)—to go ahead and . . .; just . . .
koLLaam—good; nice
kombʉ—branch; horn
koNDʉvar̃-; koNDʉvan̲n̲u ~ koNDʉ var̃-; koNDʉ van̲n̲u—to bring
koNDuvar̃ikky-; koNDʉvar̃ičču—to have someone else bring; to get someone to bring
kon̲n̲avan—killer
koračču ~ kuraččʉ—a little; a few; some
koraččʉ kuuDe ~ kuraččʉ kuuDe—a little more; some more
korañña ~ kurañña—less
koTTayam—Kottayam (district, city)
koyit̲t̲a kaalam—harvest season
koyy-; koyd̲u—to reap; to harvest
kooL ~ koLL-(plus verbal adverb)—to go ahead and . . .; just . . .
kooLeejʉ—college
kooppi—copy
kooRi—chicken
kooRikkooDʉ—Calicut (district, city)
kooRikkuuDʉ—poultry house
koovil—small Hindu temple
kristtyan; kristtyaani—Christian
kriŠNa silkʉ haussʉ—Krishna Silk House
krumi—worm
kruŠi—farming
kruŠikkaar̃an—farmer
kuDa—umbrella
kuDal—intestines
kuDikky-; kuDičču—to drink
kuDippikky-; kuDippičču—to get someone something to drink
kuDumbam—family
kuDumbaasuut̲raNa keen̲d̲r̃am—Family Planning Center
kuDumbaasuut̲raNam—family planning
kud̲ir̃a—horse
kuLikky-; kuLičču—to bathe; to take a bath
kuLir̃ʉ—chills
kuññʉ—baby; little one
kuppi—bottle

kur̃aŋŋʉ—monkey
kur̃akky-; kur̃aččču—to bark
kuRalʉ—tube
kuRappam—trouble
kuraččʉ ~ koraččʉ—a little; a few; some
kuraččʉ kuuDi ~ koračč' uuDe—a little more; some more
kurañña ~ korañña—less
kuraññʉ pakšam . . . eŋgilum—at least
kurav—less; diminished
kuray; kuraññu—to make less; to be less
kuTTi—child
kut̲t̲-; kut̲t̲i—to pierce; to prick
kut̲t̲i vaykky-; kut̲t̲i večču—to give an injection
kut̲t̲i vaykkyal—injection
kuttam—defect; imperfection
kuuDaad̲e—without adding (see /-aad̲e/)
kuuDi ~ kuuDe—more; additional; also
kuuDiya—increased
kuuDud̲al—more
kuuD-; kuuDi—to be increased; to increase
kuuDʉ—nest
kuuli—pay for a very temporary job
kuuli vela—day labor, usually manual
kuur̃akkyʉ—roof
kuuTT-; kuuTTi—to make larger; to increase; to add
kuuTTam—flock; herd; group
kuuTTaan—any of the preparations that are eaten with the main food, rice
kuuTTugaar—friends (common gender)
kuuTTugaar̃an/kuuTTugaar̃anmaar—friend/friends (male)
kuuTTugaar̃i/kuuTTugaar̃imaar—friend/friends (female)
kyu—queue, line of people
khanam ~ kanam—thickness; weight

laDu—a sweet
lakŠmi—a Hindu female name
launjʉ—lounge
layTTʉ—light
laabham—profit
laandskeepʉ—landscape
laasTTʉ—last
lekŠaNam—symptom
liivʉ—a day off (from work)
luuppʉ—loop

maDaŋŋi poog-; maDaŋŋi pooyi—to return; to go back
maDi—lap; corner of the /muNDʉ/ which is pulled out and can be tucked in and used for carrying small things
mad̲i—to be enough; enough
mad̲ur̃am—sweetness
magan—son
makkaanikkʉ—mechanic
mala—excrement (adjective)
malam—excrement (noun)
malayaaLam—Malayalam
mamveTTi—synonym or near synonym for /t̲uumba/; sometimes a /mamveTTi/ has a shorter handle than a /t̲uumba/
mañña—yellow
maññil—turmeric
maNam—good odor; fragrance
maNi—bell; o'clock
maNikkoor—hour
maNiyardar—money order
maNNʉ—soil; earth
manam—mind
manas—heart and mind
mar̃aččiini—tapioca
mar̃am—tree

mar̄unna—medicine
maRa—rain
marakky-; maračču—to cover up
marikky-; maričču—to turn around; to reverse
matte ~ mattʉ—other
maaDʉ—cattle; cow; bull; bullock
maadaamma—western woman
maala—necklace
maaŋŋa—mango
maar-; maari—to go away; to be cured
maarpaappa—the Pope
maasa—monthly
maasakkuLi—monthly bath (the one taken after monthly period)
maasam—month
maaTTeračči—beef
maatramuLLu—only; just
maatt-; maatti—to remove; to cause to go away; to cure
maavʉ—mango tree
maay-; maaññu—to be erased
maaykky-; maayčču—to erase
meniñaaLe (error: should be /meniññaannʉ/)—the day before yesterday
meniññaannʉ—the day before yesterday
menoon—Menan, a Hindu name
mettinaaLe—day after tomorrow
meeččil—thatch (can be made from coconut leaves, palmyra leaves, grasses, etc.)
meeša—table
miččam—remainder; balance; left overs
miDukkan—clever boy
miDukki—clever girl
miNiTTʉ—minute
minukk-; minukki—to make smooth
miiŋkaar̄an ~ miinkaar̄an—fisherman
miiŋkaar̄i ~ miinkaar̄i—fisherwoman; a woman who sells fish
miin—fish
miinkari—fish curry
miinkaar̄an ~ miiŋkaar̄an—fisherman
miinkaar̄i ~ miiŋkaar̄i—fisherwoman; a woman who sells fish
miiTTiŋʉ—meeting
mooL (magaL)—top; roof; upstairs
mooNa—gums
moor̄ʉ—buttermilk
moor̄ʉkkari—buttermilk curry
moošam—bad
mudalaaya—other
mudalaaya kar̄aNaŋŋaL—etc.; and other reasons
muddhaLam—a large drum which is beaten on both sides
mudugʉ—back
mugham—face
mukkaal—three fourths; three quarters
mukkhʉ—corner
muLuga poDi—pepper powder (black)
muLLʉ—thorn
muNDʉ—a wrap-around skirt worn by both men and women
mundir̄i—grapes
muppadʉ—thirty
muppattanjʉ—thirty-five
muRuvan—completely
mura—regularity
murčči—sharpness
muri—room
murikky-; muričču—to cut
murivʉ—a cut; sore; opening
muriy-; muriññu—to be opened; to be broken (skin)

muTTa—egg
muud̲al . . . ver̃e—from . . . until
muukkʉ—nose
muun̲n̲ʉ—three
muut̲ram—urine
muut̲t̲a—eldest
myusiyam—museum

ñaan—I
n̲aD-; n̲aTTu—to plant (applies to seeds, seedlings, trees)
n̲aDakk-; n̲aDan̲n̲u—to walk
n̲aDu—middle
n̲agam—fingernail; toenail
n̲alla—good; nice
n̲alla poole—well; good; in a good manner
n̲an̲n̲aakk-; n̲an̲n̲aakki—to repair; to make good
n̲an̲n̲aayi—well; good
n̲anakky-; n̲anačču—to wet; to make something wet; to wash (clothing); to water (plants)
n̲anappikky-; n̲anappičču—to have someone else wash (clothes); to have someone else water plants
n̲anay-; n̲anaññu—to become wet; to get wet
n̲anaykky-; n̲anačču—to wash (clothing)
n̲ars—nurse
n̲ašikky-; n̲ašičču—to go to ruin; to be destroyed (related to /n̲ašam aayi/)
n̲aaDʉ—country; native place
n̲aaLe—tomorrow
n̲aaLʉ—day
n̲aalaam—fourth
n̲aalpad̲ʉ—forty
n̲aalpat̲t̲anjʉ—forty-five
n̲aalʉ—four
n̲aaraŋya—citrus fruit; lime
n̲aaraŋyaveLLam—lemonade; lime ade
n̲aaya—male dog (Malabar)
n̲enjʉ—chest
n̲er̃am—time
n̲er̃am aayi—it's time
n̲ey—clarified butter
n̲eyyappam—a sweet cake fried in deep fat (/n̲ey/)
n̲eer̃at̲t̲e—early
n̲eer̃e—directly; straight
n̲i—you (for children and close friends)
n̲ilam—earth; soil
n̲ilam uRu-; n̲ilam uRud̲u—to plough (the earth)
n̲ilkk-; n̲in̲n̲u—to stop; to stand; to remain
n̲iŋŋaL—you
-n̲in̲n̲ʉ—from (takes locative)
n̲irakky-; n̲iračču—to fill
n̲irappikky-; n̲irappičču—to have someone fill; to get someone to fill
n̲iray-; n̲iraññu—to get full; to fill up
n̲iraykky-; n̲iračču—to fill
n̲irt̲t̲-; n̲irt̲t̲i—to stop (something or someone); to make (something or someone) stop; to be stopped by
n̲iščayam—certainty
n̲ivarTTi—to be able to
n̲iiL-; n̲iiNDu—to be lengthened; to be stretched out
n̲iila—blue
n̲iiLam—length
n̲iir̃ʉ—swelling; juice
n̲iiTT-; n̲iiTTi—to lengthen; to stretch out
n̲ookk-; n̲ookki—to look; to look for; to look after (take care of)
n̲uurʉ—(one) hundred

-o—yes/no question marker, positive

očča—noise

oDivʉ—fracture

oDiy-; oDiññu—to be broken (long objects)

oDuvil—at the end; last

oDuvilatte—last

off čeyy-; off čeydu—to turn off

offissʉ—office

okkʉ (follows the noun)—all

oLLam—about

ombadʉ—nine

onnu—one

onnum . . . negative verb—anything; nothing

onnum veeNDa—(I, he, etc.) don't/doesn't want anything; nothing is wanted

onnʉ—(before positive command) "would (you) please . . ."

onnʉ kuuDi—once more

or̄akke—loudly; clearly

or̄' eNNam uNDʉ—there's only one

or̄ʉ kuravum . . . negative verb—no less at all; not at all diminished

or̄ʉ kuuDi (or̄ooDi)—about

or̄ʉ varšam aayi—a year ago

or̄ʉ varšam kaRiññʉ—a year from now; after one year

oRikky-; oRičču—to pour

oRippikky-; oRippičču—to have someone else pour

oRiy-; oRiññu—to be empty

orakky-; oračču—to become firm; to firmly believe

ott' ir̄ikky-; ott' ir̄unnu—to be united; to be together

oo—yes; surely

ooTTa—hole; puncture

ooTTam—quick movement

pačča—green

paččaDi—somewhat sour-tasting preparation made of yogurt with gourd, cucumber or okra as the base

paDam—picture

paDi—step

paDikky-; paDičču—to learn; to study; to read

paDippikky-; paDippičču—to teach

paDittam—education

paDukke—slowly; softly

padav—regular; usual

padavaayi—regularly; usually; usual

padimuunnʉ—thirteen

padinnaalʉ—fourteen

padinanjʉ—fifteen

padinaarʉ—sixteen

padineTTʉ—eighteen

padineeRʉ—seventeen

padinonnʉ—eleven

pagal—daytime

pagar̄-; pagarnnu—to spread

pakŠe—but

pakŠi—bird

pala . . . um—many

pallakkʉ—palanquin

pallʉ—tooth

paLLi—Moslem mosque; Christian church

paLLikkuuDam—school

-pam—when . . . (variant of /-appooL/)

paNi—work

paNi-; paNidu ~ paNiññu—to work

panni—pig

pandr̄aNDʉ—twelve

pani—fever

panjasaar̄a—sugar

pan'saar̄a—sugar

pan'saar̄a paatram—sugar bowl

parakk-; paran̲n̲u—to be flying; to fly
pařassyam—common knowledge
pařukkʉ—injury
paRam—ripe fruit; banana
paReya—old; stale
paRukk-; paRut̲t̲u—to ripen
parañňʉ n̲aDakkun̲n̲u—to go around talking (like a . . .)
parappikky-; parappičču—to fly (something)
paray-; parañňu—to say; to speak; to tell
parayikky-; parayičču—to force someone to say (as with getting a thief to tell the truth)
parayippikky-; parayippičču—to get someone to say something (same as /parayikky-; parayičču/)
pariččʉ n̲aD-; pariččʉ n̲aTTu—to transplant (to pull out and plant)
pariččʉ n̲aDiil—transplanting
parikky-; parìčču—to pick; to pull out
parippikky-; parippičču—to have someone else pick/pull out
pariikŠa—examination
pašu—cow
paTTam—an area in Trivandrum
paTTaNam—town
paTTi—dog
paTTʉ—silk
pat̲ram—newspaper
pat̲t̲i—hood of cobra
pat̲t̲ikky-; pat̲t̲ičču—to play a trick on; to fool
pat̲t̲inon̲n̲ʉ—eleven
pat̲t̲ombad̲ʉ—nineteen
pat̲t̲ʉ—ten
patt-; patti—to happen
pattikky-; pattičču—to cheat
pattʉ—grain of cooked rice
paysa—money; a coin
paaD-; paaDi—to sing
paaDam—lesson
paaDikky-; paaDičču—to make (someone/something) sing; to get (someone/something) to sing; to play (phonograph)
paaDilla (with verb infinitive)—forbidden
paaDippikky-; paaDippičču—to get someone/thing to sing (same as paaDikky-; paaDičču)
paagat̲t̲ʉ—side
paal ~ paalʉ—milk
paalʉkkaaDʉ—Palghat (district, city)
paambʉ—snake
paant—pant (pants)
paarkkʉ—park
paarsal—parcel
paarTTi—party
paaTTʉ—song
paat̲ram—pot
paatteeN—pattern
paavaaDa—long full skirt worn by young girls in S. India
paayasam—a sweet pudding (generic)
peDa- —feminine prefix used for birds
peDakkooRi—hen
peŋkuTTi ~ peNkuTTi—girl
peN—female; woman
peNkuTTi ~ peŋkuTTi—girl
peRsʉ—coin purse; wallet
peřumaař-; peřumaaři—to be in contact
peTTan̲n̲ʉ—quickly
peTTi—suitcase; box
peeDi—fear
peeDikky-; peeDičču—to be afraid
peeřʉ—person/people; name
piččakkaařan—beggar (male)

piččakkaaři—beggar woman
piDikky-; piDičču—to hold; to grab; to catch hold of; to carry
piLLe—Pillai, a Hindu name
pinne—later; then
pinneyum—later again; then again
pinniid̲ʉ—afterwards; after that
pišaDʉ—pulp (what is left when the juice is squeezed out of something like sugar cane, coconuts, etc.)
piiliila—Pilila, a Malayali singer
plaast̲ikkʉ—plastic
pleyTTʉ—plate
po—go (familiar command)
poDi—powder
poDiy-; poDiññu—to wrap; to cover
pokkam—height
pon—golden
poTT-; poTTi—to get broken
poTTikky-; poTTičču—to break (something)
poog-; pooyi—to go
poole—manner; like
poolum—even
pooLa—lid; eyelid
poořa—not enough; too little
poost̲aappis—post office
poott-; pootti—to raise; to bring up (children)
poo'TTe—may (I) go (contraction of /poogaTTe/)
prayaasam—difficulty; difficult
praad̲h̲amiga aařoogya keen̲d̲řam—Primary Health Center
praavašyam—times
praayam—age
pressʉ—press (printing establishment)
pua—let's go (contraction of /poogaam/)
pud̲iya—new; fresh
puga ~ puha—smoke
pulišeři—buttermilk curry (same as /moořʉkkari/)
pult̲aTTʉ—litter made of grass; grass litter
puřaTT-; puřaTTi—to apply
puřuŠan (maař)—man (men)
purat̲t̲ʉ—outside; on top of
pust̲agam—book
puu—flower
puumaala—garland; garland of flowers
puuvan—male prefix used for birds
puuvankooRi—rooster

řahassyam—secret
řakŠikky-; řakŠičču—to protect; to save
řakt̲aččuuDʉ—bad blood
řakt̲am—blood
řaNDaam—second
řaNDaamat̲t̲e—second
řaNDʉ—two
řaNDʉ . . . um—both
řasam—taste; interest
řaad̲ha—Radha, a Hindu female name
řaaman—Raman, a Hindu male name
řaat̲ri—night; tonight
řaavile—morning
řoogalekŠaNam—symptom of a disease
řoogam—disease
řoogaaNukkaL—disease germs
řoogi—a patient
řuji—taste; appetite
řuuba—rupee (7.5 ruppees = $1.00 U.S.)
rabbar—rubber

raašaN—rationed goods
raašan kaarDʉ—ration card
reeDiyo—radio
rikša—ricksha
riippoorttʉ—report
roTTi—bread
rooDʉ—road

sahaaykky-; sahaayčču—to help
sahood̲ar̃an/sahood̲ar̃anmaar—brother/brothers
sahood̲ar̃i/sahood̲ar̃imaar—sister/sisters
sammad̲ikky-; sammad̲ičču—to allow
samayam—time
samayam pooyi—It's gotten late.
sambaavana—donation
samsaar̃ikky-; samsaar̃ičču—to speak
samsaar̃ikkyaTTe—please, may I speak
samšayam—doubt; question
saŋgaDam—grief
san̲d̲ooŠam—happiness; happy
san̲d̲ooŠikky-; san̲d̲ooŠičču—to be happy
sat̲yam—truth
saykil—cycle; bicycle
saad̲aNam—thing
saad̲aar̃aNeyaayi—usually; generally
saad̲ikky-; saad̲ičču—to be able
saad̲ippikky-; saad̲ippičču—to have someone do something
saar̃i—sari
saarʉ—sir; teacher (used like a proper name)
sigareTTʉ—ciagrette (western style)

sinama—movie; film
sinama paaTTʉ—film song
sip—zipper
sliivlas—sleeveless
sneehid̲a; sneehid̲an—friend
solpam—a little; a few
sooppʉ—soap
st̲alam—place
st̲aanam—position
st̲rii (gaL)—woman (women)
stuDiyo—photo shop
sugam—health; comfort
sugaanubavam—pleasurable experience
sukkeeDʉ—illness; sickness
sur̃akŠid̲a—safe
suuppʉ—soup
šar̃iir̃am—body
šard̲d̲i—nausea
šarTTʉ—shirt
šaanda—Shanta, a Hindu female name
šer̃i—correctness; o.k.; all right
šer̃iaaya—correcting
šer̃iyaakk-; šer̃iyaakki—to make neat
šer̃iyaayi—carefully; correctly
šeešan—Sheshan, a Hindu male name
šiilam—habit
šod̲an̲a—elimination
Šaappʉ—tavern

t̲a—give (me; us)—familiar command of /t̲ar̃-; t̲an̲n̲u/
t̲ala—head
t̲alaveed̲ana—headache
t̲alayiNa—pillow
t̲alayinayura—pillow case
t̲aNappikky-; t̲aNappičču—to cool; to make cool
t̲aNukk-; t̲aNut̲t̲u—to become cool; to get cool

taNuppikky-; taNuppičču—to cool
taNutta—cold
tan—one's own
tara—floor
tar̃-; tannu—to give (to me/us/you)
tar̃am—type; kind; class
-taTTu—litter (of grass, hay, etc.)
tay—tie
tayaar—ready
taykky-; tayčču—to sew
tayyalkaar̃an—tailor
taaksi—taxi
taaksikkaar̃an—taxi driver
taakkoolʉ—key
taamassikky-; taamassičču—to stay; to live; to pass time; to reside; to be late
taamassippikky-; taamassippičču—to allow someone to stay; to delay
taaraavʉ—duck
taaRe—down; lowlands
teŋŋa—ripe coconut
teŋŋʉ—coconut tree
teNiŋŋʉ—curve; turning (of a road)
ter̃uvʉ—street
tettʉ—mistake
teekky-; teečču—to iron; to rub; to spread
teeppʉ—tape (tape recorder)
tiLakky-; tiLačču—to boil; to be boiled
tiLappikky-; tiLappičču—to boil; to have someone boil; to get someone to boil
tinn-; tinnu—to eat
tir̃akk-; tir̃akki—to search for; to look for
tir̃ikky-; tir̃ičču—to turn
tir̃iy-; tir̃iññu—to turn; to be turned
tir̃uvanandapur̃am—Trivandrum (district, city)
tiyadi—date
tii—fire
tiiččar ~ tiiččar—teacher
tiikkoLLi—hot coal
tiiNDaar̃i—menstrual period
tiir-; tiirnnu—to be done; to be finished; to be all gone
tiirčča—certain; certainty
tiirččeaayi—certainly
tiirččeaa'yum—most certainly; very definitely
tiirkk-; tiirttu—to finish; to end
tiirppikky-; tiirppičču—to get it finished (by); to get someone to finish (it)
tiir̃e (plus negative verb)—not at all; no; none
tiitt-; tiitti—to feed (animals)
tiitti ~ tiitta—food (for animals only)
toli—skin
toNDa—throat
tonnuuttanjʉ—ninety-five
tonnuurʉ—ninety
toTTi—cradle
toonn-; toonni—to think
toor̃an—a preparation made with a minimum of liquid
toosttʉ—toast
trikkʉ—trick
trišuur—Trichur (district, city)
tuDaŋŋ-; tuDaŋŋi—to begin; to start
tuDaykky-; tuDačču ~ tuDakky-; tuDačču—to wipe (with wet cloth); to dry
tuNDam—piece; section
tuNi—cloth; clothing
turakk-; turannu—to open
turappikky-; turappičču—to have someone open; to get someone to open

t̲urayʉ; t̲uraññu—to become open; to be opened
t̲uukk-; t̲uut̲t̲u—to sweep
t̲uumba—tool similar to a hoe, but having a broader and longer blade and shorter handle; used with a chopping motion for digging rather deep holes
t̲uuppikky-; t̲uuppičču—to have someone sweep
t̲uurisTTʉ hoTTeL—Tourist Hotel
t̲uuristtʉ baŋgLaavʉ—government-maintained hotels
tiiččar ~ t̲iiččar—teacher

-u—positive command (verb ending)
ubayoogikky-; ubayoogičču—to use
učča—noon
uDane—immediately; right away
uDay-; uDaññu—to become broken; to get broken
-uDe—possessive case ending
uDukk-; uDut̲t̲u—to put on; to wear
uDukky-; uDučču—to break
uDuppikky-; uDuppičču—to have someone break (a coconut, for example)
uDuppugaL—clothing
uDuppʉ—shirt; small child's dress
uDut̲t̲' ir̃ikky-; uDut̲t̲' ir̃un̲n̲u—to wear
uLLi—onions
uLLil (takes dative)—within
ulakka—the "pestle" part of the /ur̃alum ulakkayum/; a thick heavy stick with metal at either end; while standing upright it is grasped in both hands, and brought down repeatedly, thus crushing the grain in the /ur̃al/.
-um—second and third person future verb ending
-um . . . kuuDi—along with
-um . . . -um—and
-um . . . negative verb—gives a negative meaning
umi—rice husk
uNakk-; uNakki—to dry
uNakkiyeDukk-; uNakkiyeDut̲t̲u—to dry; to make (it) dry)
uNaŋŋ-; uNaŋŋi—to be dry
uNDaag-; uNDaayi—to become; to be born; to be made; to be caused by
uNDaakk-; uNDaakki—to make; to cause
uNNʉ—large meal; feast
-un̲n̲ad̲ʉ—present verbal noun ending
-un̲n̲u—present tense ending
upagaar̃am—aid; help
upayoogikky-; upayoogičču—to use
uppeer̃i—a fried preparation
uppuma (upp'ma)—upma; a breakfast food
uppʉ—salt
ur̃al—the "mortar" part of the /ur̃alum ulakkayum/; shaped like a deep bowl, usually made of stone
ur̃alum ulakkayum—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder
uRuLakkiRaŋŋʉ—potato
ura—sheath; cover (as for a pillow
urakk-; urakki—to put someone to sleep

uraŋŋ-; uraŋŋi—to sleep; to go to sleep
uvvʉ—yes (variant of /uNDʉ/)
uud-; uudi—to blow up

vaDi—stick
vaidhyan ~ vaidyan—physician who practices ayurvedic medicine
vaLaře upagaařam—many thanks
vala—net; netting
valada—right
valakkaNNi—one element of a wire netting (see /kaNNi/)
valattooTTʉ—to the right
valippam—bigness; size
valiya—big; great
valladum—some; any; something
valladʉ—something; anything
vaNDi—train; any wheeled vehicle
vaNNam—thickness; fat
vař-; vannu—to come
vařavʉ—income
vařutt-; vařutti—to bring; to cause to come
vaRi—way; method; road
vaRudanaŋŋʉ—eggplant
vargiissʉ—a Christian male name
varšam—year
varukk-; varukki—to fry
vastram—clothing
vašam—side
vayar ~ vayarʉ—stomach
vayariLakkam—diarrhea
vayassʉ—age
vaykky-; večču—to cook; to set; to put
vaykkyool—straw; hay
vaykkyooltaTTʉ—litter of straw or hay; straw litter; hay litter
vaa—come (familiar command form of /vař-; vannu/)
vaadil—door
vaakkugaL—words
vaakkʉ—word
vaaŋŋ-; vaaŋŋi—to get; to buy
vaaŋŋikky-; vaaŋŋičču—to get; to buy (same as /vaaŋŋ-; vaaŋŋi/)
vaaŋŋippikky-; vaaŋŋippičču—to have someone else get; to have someone else buy
vaaNam ~ waaNam—fireworks
vaanam ~ waanam—sky
vaaRa paRam—small, sweet bananas
vaašʉ besin—wash basin
vaayikky-; vaayičču—to read; to play (an instrument)
vaayippikky-; vaayippičču—to have someone read; to get someone to read
vaayʉ—mouth
veččʉ—at (takes locative)
veLi—outside
veLutta—white
veLLa—white
veLLam viD-; veLLam viTTu—to let in water (refers to a method of irrigation used in rice culture)
veLLatt' uLLi—garlic
verude—nothing; no particular reason
veyilam—outside; in the sunlight
veykky-; veečču—to set down; to cook
veyppikky-; veyppičču—to have someone else set (it) down;

to get someone else to cook
veed̲ana—pain
veed̲anikky-; veed̲aničču—to be painful; to hurt
veed̲anippikky-; veed̲anippičču—to cause pain; to give pain
veegam—quickly; fast
veela—work
veelakkaaři—maidservant
veeLDʉ baaŋgʉ—World Bank
veeNam—is wanted
veeNDa—is not wanted
veeNDi—needs
veere—other; another; anymore
veerppikky-; veerpičču—to make big
viD-; viTTu—to leave
vid̲akky-; vad̲ačču—to plant (applies to seeds only)
vid̲am—method
vid̲hi—fate
vijaařam—thought
vijaařikky-; vijaařičču—to think
vila—price; cost
vim—Vim; a cleanser
viřal—finger
višam—poison
višamam—difficulty
višaamšam—poison
višappʉ—hunger
višeešam—news; business
višramam—nest
viŠu—a Hindu festival
viTT-; viTTu—to cut
vit̲yaasam—difference
vit̲t̲ʉ—seed
vivařam—information; fact
viyarkk-; viyarčču—to sweat
viiDʉ—home; house
viiR-; viiNu—to fall
vrit̲t̲i—cleanness

waaNam ~ vaaNam—fireworks
waanam ~ vaanam—sky

yeed̲ʉ ~ eed̲ʉ—which?

ADDENDUM

-allee!—don't!; a frantic negative imperative ending
-appool; -pool—when... (added to past and habitual tenses, respectively)
appurat̲t̲ʉ—beyond; over there; on that side of; (takes possessive or dative)
aar...um plus negative verb —nobody
-e—accusative case ending
-i—verbal adverb ending
-ile—of
-ine—accusative case ending
-inooDʉ—addressive case ending
ippurat̲t̲ʉ—on this side of (takes possessive or dative)
-iTTuNDʉ—have/has (you, he, etc.) ever
-iTTʉ—perfective ending (added to verbal adverb)
kiRakkʉ—east (takes possessive)
-kuuDe—with; together with (takes possessive)

kuuDe—together
mumbil—in front of (takes possessive or dative)
mumbʉ—before (takes verbal noun plus dative)
-ooDʉ—addressive case ending
paDiñaarʉ—west (takes possessive)
patti—about (takes accusative)
-pool; -appool—when . . . (added to habitual and past tenses, respectively)
puragil—behind (takes possessive or dative)
šeešam—after (takes verbal noun plus dative)
t̲ekkʉ—south (takes possessive)
t̲oTTaDut̲t̲ʉ—right next to (takes possessive)
-ugeyaaNʉ—present tense ending
uLLa—having
-um—habitual tense ending
-un̲n̲uNDu—present tense ending
-ʉ—verbal adverb ending
vaDakkʉ—north (takes possessive)